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The year of grace







# THE YEAR OF GRACE

A HISTORY OF

*James McCorke*

## THE ULSTER REVIVAL OF 1859.

BY

THE REV. WILLIAM GIBSON,

PROFESSOR OF CHRISTIAN ETHICS, AND  
MODERATOR OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

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PAUL'S WORK.

TO  
THOMAS SINCLAIR, ESQ., J.P.,

AS A TRIBUTE TO

HIS PERSONAL CHARACTER ;

HIS DEVOTEDNESS AS AN ELDER OF THE PRESBYTERIAN CHURCH ;

AND HIS MUNIFICENT LIBERALITY ON BEHALF

OF EVERY PHILANTHROPIC AND CHRISTIAN ENTERPRISE,

AT HOME AND ABROAD,

*This Volume,*

THE RECORD OF A WORK IN WHICH HE HAS

TAKEN AN ACTIVE INTEREST,

IS

AFFECTIONATELY DEDICATED.



## PREFACE.

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IN the month of November last, I was solicited, on the part of an eminent publishing firm in Boston, to draw up a narrative of the Ulster revival for the American Christian public. The application was sustained by such representations, that I did not feel justified in declining it. Although conversant, from personal observation, with that great spiritual movement which about twelve months ago began to attract toward the North of Ireland the earnest sympathies of Christendom, I resolved to furnish myself with every available information from other quarters in the execution of the responsible and arduous trust. My official connexion with one leading section of the Protestant community, gave me peculiar facilities of access to its ministers and people ; and I soon found, as the result of the extensive correspondence I maintained upon the subject, that materials were at my disposal sufficient to warrant the conviction that a record might be produced, which, under the Divine blessing, might prove of abiding interest and value on both sides of the Atlantic. Hence this contemporaneous issue in the Old World and the New.

Although the preparation of such a narrative may seem to

some, as it did in the first instance to myself, to have been somewhat premature, I cannot but express my satisfaction that I was led to undertake the task. The sources on which I have drawn are of the most authentic kind; and had not the esteemed friends who have supplied so many contributions been urged to it by personal solicitation, and when the details, in all their vividness, were full in view, a vast amount of the most valuable information might otherwise have been altogether lost. It will be observed that, to a large extent, I have allowed my correspondents to narrate the movement as they witnessed it. This I have deemed as due alike to them and to the interest of the narrative itself, which thus gains in freshness what it may occasionally lose in continuity. With the exception of an occasional incident or illustration, gathered elsewhere, the sum total of which would not occupy two sheets of letterpress, the matter of the entire volume is original.

For the reason already indicated, by much the larger portion is occupied with the rise and progress of the revival in the Presbyterian Church. Under any circumstances, however, this had been unavoidable. The impartial historian, of whatever name, will acknowledge that, while all the evangelical communities of Ulster were watered by the gracious grace that fell upon "the pastures of the wilderness," the Scoto-Irish soil received in amplest measure the shower of blessing. At the same time, I trust, the work has been viewed from no sectarian stand-point, but from the broad platform of a catholic Christianity.

To the statistical department, given in the Appendix, I may take leave to refer as one of the most distinctive features of the present publication. The results of the movement in that respect, as in every other, cannot but enhance our admiration of the marvellous grace displayed in this great work of God.

BELFAST, *May* 10, 1860.





# CONTENTS.

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## CHAPTER I.

### THE SCENE OF THE REVIVAL.

The Ulster Plantation—The Early Ministers and Settlers—The First Revival—Ulster in the Nineteenth Century—Character of the Population—Low State of Religion—Testimony of Living Witnesses, . . . . . Pp. 1-11

## CHAPTER II.

### THE PREPARATION.

Increasing Purity in the Church—A Quickened Ministry—Sabbath-School Instruction—Prayer-meetings—Bible-classes—Tract Distribution—Presbyterial and Synodical Action—Measures of the General Assembly—Intelligence of the American Revival, . . . . . Pp. 12-16

## CHAPTER III.

### THE BIRTHPLACE OF THE REVIVAL.

Difficult to trace the Movement, in its Origin and Outgoings—The Connor District—Its long-continued Spiritual Privileges—Its present Pastor and his Labours—The Tannybrake Sabbath-School and its Prayer-Meeting—The Young Men's Fellowship-Meeting—Silent Conversions—A Visit to Connor—A Sabbath's Experience there, in the Manse, the Congregation, and the Prayer-Meeting, . . . . . Pp. 17-29

## CHAPTER IV.

## THE REVIVAL PROCLAIMED AS HAVING COME.

Visits of the Awakened to Ahoghill—A Scene amid the Clouds of Night—“I am Saved”—Spread of the Work—The Eager Multitudes—The Physical Affections on their first appearance—A similar instance in County Down—Effects on the Community—Meeting in a Cockpit, . . . . . Pp. 30-37

## CHAPTER V.

## THE REVIVAL IN ITS DEVELOPMENT.

The Man in the Market—Varieties in the process of Conviction—Procedure at the Meetings—“What’s the News?”—The Young Man and his Brother—“I have heard of these things long before”—Three Type Cases—Letter to a Teacher—Abiding Beneficial Results—Statement of Rev. S. M. Dill—Description of the Physical Phenomena—Stages of the Bodily Affection, Pp. 38-53

## CHAPTER VI.

## THE REVIVAL IN ITS PROGRESS NORTHWARDS.

Broughshane—The Spinning Factory—The Profligate Nailer—Loughguile—The Woman by the Road-side—The “Gently Drawn”—The Fiery Baptism—The Struggle with the Evil One—The Joy Unutterable—Proofs of a Glorious Work—The Hidden Jewels—Private Exercises and Experiences of Ministers—Ballymoney—The Work among the Young—The Young Man who “would judge for himself”—The Deaf and Dumb, . . . . . Pp. 54-67

## CHAPTER VII.

## THE REVIVAL IN NORTHERN ANTRIM.

Coleraine—Strange Excitement in a School-room—The Evening of 7th June—Meeting on the Fair-Hill—The Town Hall, and its Extraordinary Opening—Daily Morning Meeting there—Interesting Memorial—General Results—Testimony of Assistant-Barrister—Personal Narrative of Mr Haltridge—Portrush—Prayerful co-operation of the Episcopal and Presbyterian Ministers—Visit of Brownlow North, Esq.—The “Dunmull” Open-air Meetings—Illustrative Cases—The “Operation of the Spirit”—The Railway Labourer—The Ploughboy and his Muse—The old “Waterloo” Man—The Twin Sisters—The Little Orphan Maid, . . . . . Pp. 68-89

## CHAPTER VIII.

## THE REVIVAL IN THE CAPITAL OF ULSTER.

Visit of the Young Men from Connor—Its Effects—The Movement Begun—Measures taken to Guide it and Advance its Progress—United Prayer-Meetings—Great Gathering in the Botanic Gardens—Description of a remarkable instance of Conviction—The Meetings in Berry Street—Cases witnessed there—Visits to some next day—The Ardour of a Young Disciple—Sandy Row Experiences—Ewart's Row and the Educational Operations there—A Total Change—Visit of Mr North—His Seasonable Addresses—The Work in Townsend Street Congregation—The "Unfortunates"—The Careless—The Formalists—The Backsliders—God's Children—Estimate of the Qualifications of "Converts" for Revival Work—The "Sleeping" Cases and the Wonder-Seekers, . . . Pp. 90-119

## CHAPTER IX.

## THE REVIVAL AROUND BELFAST.

The Valley of the Six-Mile Water—The Work and the Counterwork—The Revival in Carnmoney—Prayer for its Coming—Visit of a Belfast Merchant—A Hundred at Once—"I have Prayed him out"—The Old Pensioner—The Drunken Tradesman—Ballycarry—Heavy Blow to Unitarianism—Pastor's Work at Last—Ballyeaston—The Pastor's Last Communion—Gathered Fruit—Dundrod, Exciting Narrative of the Work in—The Pastor's Hopes and Fears—His Visit to the First Awakened—The Struggle and the Victory—The Meetings in Open Air and Church—Saturday Evening and Sabbath in the Church and Graveyard—The Men "Coming Over"—A Young Deborah—Another, and her Fellow-Labourer—The Valley of Vision in a Dream—The Farm-Servant in the Field—Dagon Falling before the Ark—The Subsiding Flood—Ripple on the Waters—The Phenomena of "the Marks." Pp. 120-143

## CHAPTER X.

## THE REVIVAL AND THE GENERAL ASSEMBLY.

Annual Meeting in the Irish Metropolis—Conference on the Revival—A Minister's Statement there—Conversion of Four Brothers of the Manse—The Prostrations, and Statement of a Medical Member

of Assembly—Subsequent Testimony of the Scottish Brethren present—Report on the State of Religion—Resolutions adopted—Mr North in the Assembly—Adjournment occasioned by the Revival—The Meeting in Belfast in September—The Conference Resumed—Hallowed Character of the entire Proceedings.

Pp. 144–153

## CHAPTER XI.

### THE REVIVAL AND THE ORANGEMEN.

Former Celebrations of the Orange Anniversary—Their Tumultuous Character—"The Twelfth" in Sandy Row, Belfast—Narrative of Eye-witnesses—Other Districts of the Town—The Twelfth in Lurgan—In Dundrod—The Orange Hall—The Open-Air Celebration—Testimony of Ministers in Various Districts—A Returned African Missionary on "the Twelfth" in his Native County—Chief Baron Pigott on the Extinction of Party Spirit—Strange thing at a Lodge Meeting, and its Lesson, . . . Pp. 154–165

## CHAPTER XII.

### THE REVIVAL IN COUNTY DOWN.

The Bishop of the Diocese—His Interest in the Work—Original Communication from him—The Revival in Castlereagh—The Cripple Man—The Farmer's Wife—"Remember Lot's Wife"—Comber—Great Increase—Few Sudden Conversions—Bodily Health Improved—The Physical Manifestations—Answers to Special Prayer—Revival among Quarrymen—Killinchy—Statement of the Hon. and Rev. H. Ward—Newtownards—Previous State—The Work Begun—United Prayer-meeting—The Schoolmaster turned Preacher—The Drunken Bellman—The Town Missionary—The Militia Sergeant—The Converted School-girl—Other Cases—The Cry to her Father—The Unbeliever in the Work—The First-fruit of the New Year, . . . Pp. 166–188

## CHAPTER XIII.

### THE REVIVAL IN COUNTY DOWN—*continued*.

A Visit to Boardmills, and Preaching on a Sabbath Evening—Groups on the Green—Few Stricken—Every One Moved—No Extravagances—The Children at the Prayer-meetings—Happy Change in

Society—Open-air Communion—Preciousness of Calvinistic Doctrine — Ballinahinch — Revival Incident, as told by a Scottish Minister — The Washerwoman's Prayer — Conlig — Answer to Prayer—Ballycopeland—Illustrative Cases—Rathfriland—A Student's Statement—Banbridge—Statement of Mr Greene, Civil Engineer—Dromara, . . . . . Pp. 189-217

## CHAPTER XIV.

### THE REVIVAL IN THE CITY AND COUNTY OF DERRY.

The Commencement—Statement of the Rev. R. Wallace—Accidents of Prostration—Agencies Employed—Extent of the Work—Cases—"It's my Brother George"—Results—Maghera—The First Prostration—"God has been with us this Morning"—No Lack of Means—Good Sense of the People—The Prayer-Meetings—Results—The Work goes on—Line of Action that Ministers should Pursue—Lecumpher—Arrest on a Jaunting-Car—Newtonlimavady—Mr North and his Doctrine of "Realisation"—Eight Candidates for the Ministry—The Work in Other Parts of the Neighbourhood—Ballykelly—Addresses and Prayers of the Converts—Children's Meetings—Different Hearing of the Word—The "Elders" Moved—The Tempter's Wiles—Results—The First Case in Moneymore—Letter from a Young Woman—The Youths' Meeting. Pp. 218-245

## CHAPTER XV.

### THE REVIVAL IN COUNTY TYRONE.

The Revival in the Fair of Orritor, and its Results—The Work in Cookstown and Vicinity—A Case of "Propheying," and its Exposure—Rapt Earnestness on the Sabbath—The Moveable Tent—Things brought to Remembrance—Movement at Castlederg—Its Origin through "Commercial Travellers"—Wesleyan and Presbyterian Co-operation—Results—Cheering Fact as to the Progress of the Work—Strabane—Narrative of the Work in a Community where there was no Remarkable Excitement, . . . Pp. 246-259

## CHAPTER XVI.

### THE REVIVAL IN COUNTY ARMAGH.

The Work in Lurgan—The First Convert—"Neither Mad, nor Wicked, nor Ignorant"—First United Meeting—The Work in the Pastor's

Absence—He is Summoned Home—The New Scenes he Witnesses—Classes and Meetings—The Country Districts—Awful End of a Mock—Treatment of the Visions—Life from the Dead—The True Instrument—The Rector's Statement—Magheralin—The Archbishop's City—Scenes in a Daily and in a Sabbath School—First Moved in the Congregation—The Work becomes Public—"Crying for his Sins"—The Convert Girl and the Sailor—Scene in the Retiring-Room—The Youth who had his Plans Laid—The Dying One Revived—Memories of the Year—Tullyallen—Tartaraghan, . . . . . Pp. 260-279

## CHAPTER XVII.

### THE REVIVAL IN DONEGAL, MONAGHAN, AND CAVAN.

COUNTY DONEGAL: Monreagh—Scenes in the Church—In the Open Air—Three Memorable Services, and their Effects—The Present and the Past—Saul among the Prophets—Two Notable Instances—The Domestic Altar—Abiding Fruits—Donoughmore. COUNTY MONAGHAN: Statement of the Rev. Hope M. Waddell—Impressions of a Visit in the Country—On the Sabbath—Newbliss—The First Case—Those Principally Reached. COUNTY CAVAN: Bailieborough—Drumkeeran—Wonderful Awakening and Excitement—Statement of the Rev. F. F. Trench, of Kells (County Meath)—A Meeting over the Borders—How the Revival has been Propagated—Another Visit over the Border—"Shooting the Goose"—A whole Family Surrendering to Christ—The Moral Results—The Movement Southwards—Leinster and Munster, . . . . . Pp. 280-312

## CHAPTER XVIII.

### THE REVIVAL AND THE ROMAN CATHOLICS.

The Experiences of the Last Quarter of a Century—Labour and Success—The Revival the most Potent Agency—Cases—The Crimean Soldier—Two Females and a Male Convert—An Aged Female—The Boy who Battled for his Liberty—The Lost Token—The Drunken Beggar—The Woman who had Married a Presbyterian—The Stammerer Cured—The Woman who was a Sinner—The Maid-servant at the Fair—The "Wild Arab" Tamed—The Girl of Thirteen—Taught by a Tombstone, . . . . . Pp. 313-335

## CHAPTER XIX.

## THE REVIVAL AND THE PATHOLOGICAL AFFECTIONS.

Experiences of the Late American Awakening—Its Freedom from Physical Excitement—Curious Affection of the Scotch-Irish in a Former Revival—General View taken of the Pathological Features of the Ulster Movement—Their Acknowledged Effect—Such Affections not the Necessary Accompaniment of Religious Feeling—Province of Imagination—Danger from its Abuse—Bodily Agitations often Associated with Spurious Excitements—Increased by being Encouraged—Instances—Views of Archdeacon Stopford, and their Effect—Medical Aspects of the Question—Our Emotive Nature, and its Modes of Action on the Body—Our Duty to Harken to the Voice of Science—No merely Physical Theory Sufficient—The Bodily Affections Accounted for by Excited Mental Action—By Sympathy—Statement from Dr A. Alexander—By Nervous Disease—Prostration not Conversion—Improper Mode of Treating “Cases”—The Phenomena of Dumbness, &c.—Sleeping Cases Dealt with—A Prophetess and a Sleeper Rebuked—Two Striking Cases Detailed, . . . . . Pp. 336-369

## CHAPTER XX.

## THE REVIVAL AND ITS LESSONS.

The review fitted to strengthen Faith in the Omnipotent energy of the Holy Spirit—To illustrate the rapidity with which God can bring about His purposes of Mercy—To shew the marked Coincidence between the Working of the Spirit in the early Church and now—To teach the Church that the forces she now possesses are sufficient for the Conversion of the World—To enforce the true theory of Christian Union—And to cast a new light on individual responsibility and duty, . . . . . Pp. 370-383

## APPENDIX.

A—Report of the Presbytery of Ahoghill, . . . . .	Pp. 385-389
B—The Revival and Public Morality, . . . . .	389-396
C—The Revival and the General Assembly, . . . . .	396-400
D—Down and Connor Diocese Returns, . . . . .	400-402
E—Congregational Returns, . . . . .	403-429
Statement by Rev. A. Robinson, Broughshane, . . . . .	429-437





## CHAPTER I

### THE SCENE OF THE REVIVAL.

The Ulster Plantation—The Early Ministers and Settlers—The First Revival—Ulster in the Nineteenth Century—Character of the Population—Low State of Religion—Testimony of Living Witnesses.

It is now two hundred and fifty years since a new era, civil and religious, dawned on Ulster. The intestine tumults by which our northern province had unhappily been distinguished had sunk to rest, and the estates of the rebel chiefs, which had been forfeited to the British Crown, had begun to be occupied by that enterprising and hardy race in whose hands they were destined ere long to become one of the fairest portions of the kingdom. Although the early colonists were, for the most part, actuated by a spirit of wild adventure, and had nothing less at heart than the interests of vital godliness, they speedily assumed the aspect of an industrious and orderly community; while the course of providential events, which had brought them to their new abode, was soon after followed by others of more than ordinary significance in their bearing on the spiritual destinies of their adopted country.

The British monarch who was the leading instrument in the Ulster plantation, by which the foundations of the social edifice were so securely laid in this part of his dominions, was, at the same time, the abettor of a policy which was attended by the most disastrous results, alike to liberty and religion, in other portions of the kingdom. At the very period when the lands of the revolted earls were passing into the occupancy of their future cultivators, the hand of persecution was lifted up.

under royal sanction, on our Scottish forefathers ; while, of the Puritans in England, a faithful band had left their native shores, soon after, to plant in the virgin soil of a new continent those sacred principles which, wherever they are germinant, are the truest seeds of empire. Ireland, then little known or regarded at the seat of power, and not yet recovered from the effects of its late contentions, might, with impunity, afford a shelter to the expatriated for conscience' sake, and thither a few of them repaired, and enjoyed, for a season, a safe asylum "under the shadow of the Almighty."

Of the first seven ministers who settled in the country, five were from Scotland, and two from England. The earliest arrival was in 1613 ; and scarcely had they set foot in Ulster, when they began to labour with apostolic earnestness ; and though beset with many difficulties, they were favoured with an extraordinary, if not unprecedented, measure of success. Of one of them (Blair) it is recorded by a contemporary, "He was a man of notable constitution, both of body and mind ; of a majestic, awful, yet affable and amiable countenance and carriage, thoroughly learned, of strong parts, deep invention, solid judgment, and a most public spirit for God. His gift of preaching was such, that seldom could any observe withdrawing of assistance in public, which in others is frequent. He seldom ever wanted assurance of his salvation. He spent many days and nights in prayer, alone and with others, and was vouchsafed great intimacy with God." The others were of like precious faith, and imbued with a kindred ardour for the evangelisation of the land to which their steps had been directed in its time of need. Nor was it long until a signal blessing rested visibly upon their labours. Not only did a marked improvement manifest itself in the entire habits and demeanour of the people, but a spirit of intense religious earnestness began to be evinced, which issued in one of the most remarkable awakenings recorded in the annals of the Christian Church. It was on this wise that it originated. Mr James Glendinning, one of the least gifted of the newly arrived ministers, and who had been advised by Blair to remove from Carrickfergus, where he had been

settled, to some less conspicuous sphere, had acted upon the fraternal counsel, and was appointed to the charge of a rural congregation at Oldstone, near the town of Antrim. "He was a man," says the narrator of the period, "who never would have been chosen by a wise assembly of ministers, nor sent to begin a reformation in this land. Yet this was the Lord's choice to begin with him the admirable work of God, which I mention on purpose that all may see how the glory is only the Lord's in making a holy nation in this profane land, and that it was not by might, nor by power, nor by man's wisdom, but by my Spirit, saith the Lord. At Oldstone, God made use of him to awaken the consciences of a lewd and secure people thereabouts; for, seeing the great lewdness and ungodly sinfulness of the people, he preached nothing to them but law, wrath, and the terrors of God for sin; and in very deed for this only was he fitted, for hardly could he preach any other thing. But behold the success! for the hearers, finding themselves condemned by the mouth of God speaking in His word, fell into such anxiety and terror of conscience, that they looked on themselves as altogether lost and damned; and this work appeared not in a single person or two, but multitudes were brought to understand their way and cry out, 'Men and brethren, what shall we do to be saved?' I have seen them myself stricken into a swoon with the word; yea, a dozen in one day carried out of doors as dead, so marvellous was the power of God, smiting their hearts for sin, condemning and killing. And of these were none of the weaker sex or spirit, but indeed some of the boldest spirits, who formerly feared not with their swords to put a whole market town into a fray; yet, in defence of their stubbornness, cared not to lie in prison and the stocks, and being incorrigible, were as ready to do the like the next day. I have heard one of them, then a mighty strong man, now a mighty Christian, say, that his end in coming into church was to consult with his companions how to work some mischief; and at one of those sermons was he so caught, that he was fully subdued. But why do I speak of him? We knew, and yet know, multitudes of such men, who sinned, and still gloried in

it, because they feared no man, yet are now patterns of sobriety, fearing sin because they fear God. And this spread through the country to admiration, especially about that river commonly called the Six-mile Water, for there this work began at first."

Aroused by the movement that was going on around them, and which had already extended to their own parishes, the neighbouring ministers came to the help of their weak brother, and concerted measures for the superintendence and extension of the work which had been so auspiciously begun. About the year 1626, accordingly, a monthly concert for prayer was instituted in Antrim, to which the brethren both lay and clerical repaired for mutual conference, consulting, in the words of Livingstone, (the John Livingstone of the Kirk of Shotts,) "about such things as concerned the carrying on of the work of God; and those meetings among ourselves," he adds, "are sometimes as profitable as either Presbyteries or Synods. Such as laid religion to heart used to come in to those meetings, especially out of the Six-mile Water Valley, which was nearest hand, and where was the greatest number of religious people; and frequently the Sabbath after the Friday's meeting, the communion was celebrated in one or other of our parishes. Among all the ministers, there was never any jar or jealousy: yea, nor amongst the professors, the greatest number of them being Scots, and some good number of very gracious English, all whose contention was to prefer others to themselves. Many of those religious professors had been both ignorant and profane, and for debt and want, and worse causes, had left Scotland. Yet the Lord was pleased by His word to work such a change, that I do not think there were more lively and experienced Christians anywhere than were at this time in Ireland. I have known them come several miles from their own houses to communions, to the Saturday's sermon, and spending the whole Saturday's night in several companies, sometimes a minister being with them, and sometimes themselves alone in conference and prayer. They have then waited on the public ordinances the whole Sabbath, and spent the Sabbath night in the same way, and yet at the Monday's sermon were not troubled with sleepi-

ness ; and so they have not slept till they went home." To the same purpose is the statement of Blair, who also testifies to the wide-spread character of the awakening. "The blessed work of conversion, which was of several years' continuance, spread beyond the bounds of Down and Antrim to the skirts of neighbouring counties ; and the resort of people to the monthly meeting and communion occasions, and the appetite of the people, were become so great, that we were sometimes constrained, in sympathy with them, to venture beyond any preparation we had made for the occasion. And, indeed, preaching and praying were so pleasant in those days, and hearers so eager and greedy, that no day was long enough, nor any room large enough, to answer their strong desires and large expectations."

The wonderful success by which the labours of the Ulster ministers were attended, is also thus attested by another witness. "I shall here instance," says Fleming, in his "Fulfilling of Scripture," "that great and solemn work of God, which was in the Church of Ireland some years before the fall of Prelacy ; about the year 1628, and some years thereafter ; which, as many grave and solid Christians yet alive can witness who were then present, was a bright and hot sun-blink of the gospel ; yea, may with sobriety be said to have been one of the largest manifestations of the Spirit, and of the most solemn times of the downpouring thereof, that almost since the days of the apostles hath been seen. Then it was sweet and easy for Christians to come thirty or forty miles to the solemn communions which they had, and there continue from the time they came until they returned, without wearying or making use of sleep ; yea, but little either meat or drink ; and, as some of them professed, did not feel the need thereof, but went away most fresh and vigorous, their souls so filled with the sense of God."

Such was the character of the revival which, at that crisis of its history, so extensively wrought in Ulster, taming the lawlessness of the early settlers, and transforming them into a race of sober and God-fearing men. The gracious rain descended on the pastures of the wilderness, and the thirsty land became springs of water.

The fruits of that sowing have ever since been gathered in the soil into which the precious seed was cast in tears. Un-genial in climate as compared with the other provinces in Ireland, Ulster has maintained its pre-eminence in all the elements of industrial and moral superiority; and though in the retrospect of its religious condition, there is much deadness and formality, and even false doctrine, over which to mourn, it is impossible to avoid associating with the prayerful labours of the fathers, the blessings that have since descended on the children. It is peculiarly interesting to mark, that in the neighbourhood of the very scenes once hallowed by the pious communings of the saints, a work has had its rise in the past year, not inferior in interest and importance to any, even the most striking manifestations of the Spirit of God, that have been witnessed since the pentecostal period itself.

But fifty years ago the cause of evangelical religion stood very low in Ulster. A general indifference and deadness reigned throughout the Protestant Churches; and though the goodly vine which had been planted in the seventeenth century, had struck its roots into the place prepared for it of God, and spread its branches over the land, it suffered under a withering blight, and was to a lamentable extent shorn of its foliage and fruitfulness. Yet was it not forgotten by the heavenly Husbandman; and now, after having stood the shock of many a tempest, it has been graciously revisited by the genial influences of the Sun of righteousness, and multitudes are rejoicing in its pleasant fruits.

It is well known that the natives of the north of Ireland bear upon them in their intellectual features the stamp of their Scottish ancestry. Unlike the Milesian Irish of the south and west, they are a shrewd, calculating, and eminently practical people. The only period in their history when some were carried away by violent excitement was at the rising of 1798; but even then the impulses to which they yielded were those of genuine, though mistaken patriotism. Superior in education to the generality of their fellow-countrymen, and abjuring the superstitions by which the majority are enslaved, they have ever had

a keen appreciation of the strong points of the argument for Protestantism ; and as often as a controversial disputation has arisen between the champions of the respective systems, they have looked on with eager interest, and have not failed to honour and reward the victors. The delusions, under the guise of religion, by which the popular mind in England has sometimes been taken captive, had no charm for them—their strong sense and logical discrimination being proof against the impostures of pretenders, and the fervours of enthusiasts. The last half-century especially has made them more than usually familiar with theological discussion. Questions have from time to time been agitated which have been invested with an intense polemic interest. Of these, by far the most exciting was that which constituted the occasion of stormy controversy, between thirty and forty years ago, in one of the great sections of Ulster Presbyterianism, issuing in its deliverance from the incubus of Unitarianism, and its consolidation on the broad basis of orthodox Christianity. Others, of lesser interest, still remained to exercise the practised dialectics of the people. The respective claims of the Calvinistic and Arminian systems, and the old unsettled account between Presbytery and Prelacy, ever and again presented themselves as topics of debate, not seldom of alienation and personal antagonism, between the leading disputants.

It will thus be perceived that the religious feeling of the north partook rather of that excitement which is generated in the heats of controversy, than of that vital warmth and glow which are the product of spiritual life. The reality being sadly wanting, it was not to be wondered at that indifference and formality extensively prevailed. True, indeed, there were none of those criminal outbreaks of lawless violence, so often witnessed in other parts of Ireland ; but many forms of evil had existence in the community, not unfrequently in connexion with a religious profession, and under the very shadow of the sanctuary. Foremost among all these, and parent of most of them, was intemperance. At fairs and markets, sometimes even at funerals, the “whisky demon” held his horrid carnival ; while

party brawls and battles, mingled with fearful yells and imprecations, often closed the scene.

Of the prevalent deadness in many, even the most favoured parts of the country, where no flagrant immorality existed, the following statement, with respect to his own congregation previous to the revival, by the Rev. G. H. Shanks, may be taken as a faithful representation :—

“ This congregation, before the revival, was in a most unsatisfactory state as to religion. The people were not immoral, nor without a religious profession ; but Laodiceanism characterised them. From my first entrance on the work of the ministry, I believed that the faithful use of the means of grace should be followed by their appropriate effects, as certainly as the tillage of a field is followed by a crop, or as diligence in any profession is rewarded with success ; and bitter, therefore, was my disappointment as year after year passed and still no fruit appeared. In grief I wondered at what I considered the *mysterious* withholding of the Spirit, and set myself to account for it. What alarmed me most was the disinclination, almost hostility, of the people to hold prayer-meetings. They appeared, for the most part, as if they thought they were well enough, and that I was unnecessarily disturbing them and drawing them off from their necessary industrial pursuits ; so that I was led at times to think and to say, that they had a greater desire to win half-a-crown than for all that God could do for their souls. Some whom I had never seen at a prayer-meeting, and who would have said they had not time to attend for a couple of hours once a month, have, since the revival commenced, attended often twice daily, in some instances with three or four sons, during the best working hours of the summer day. I knew there were always a few (very few I feared) praying persons in the several congregations in the neighbourhood, and there were *always* attempts made to keep up prayer-meetings in my own ; but, up to the very week of the bursting forth of the revival, there appeared no general desire nor felt need for such a thing, nor symptoms of its approach, except that the Sabbath-school



had been gradually increasing, and attendance on public worship improving *a little*, and perhaps one or two individuals mourning over the general deadness. I had never been more dispirited and distressed than during some weeks immediately preceding the rushing mighty wind which so suddenly and gloriously came in upon us, vitalising the dead mass. The intelligence of revival in America, and even in the parishes of Antrim and in Belfast, seemed to produce little impression, or excite desire. They appeared incredulous and unmoved. I had nearly begun to cease hoping. I felt as if I were almost quite alone—no one mourning or praying with me. I told them that I was appalled at their apparent determination to have no prayer-meetings, and to seek no revival—that the showers were going round and round us, and not a drop falling our way,—and that we would be left utterly reprobate, a visible monument of the consequences of despising gospel privileges. I reminded them that any little good which had ever come to my knowledge as having been done to souls through my ministry, was nearly all in connexion with persons not belonging to my congregation. And I asked, ‘What could this mean, except that God had given over my people to a hardened and reprobate mind?’”

The following statement by the Rev. J. A. Canning of Coleraine, in regard to the religious aspects of that town and neighbourhood prior to the awakening, may be regarded as not less applicable to many other districts of Ulster :—

“The great mass of the inhabitants of the city and of the surrounding country are of Scotch extraction, and are members of the Presbyterian Church. For centuries the gospel has been faithfully preached among a thoughtful, industrious, intelligent, and well-educated people. Church-going habits have ever characterised the inhabitants of town and country. The observance of the Sabbath, and attendance upon Sabbath ordinances, have long been a marked characteristic of the people. The doctrines of the Westminster Confession of Faith have, from olden time, been preached by ministers, and held by

their flocks. There is no Unitarian congregation in the wide district of which Coleraine is the business-centre and capital. The Puseyism of the Episcopal Church has never found favour among the ministers and members of the Establishment. There are wide districts in which there are almost no Roman Catholics. Sabbath-schools are everywhere established, and the religious training of the young is the rule and not the exception. Coleraine is the seat of a large Presbytery ; and in the churches of which it has the oversight, the ordinance of the Lord's Supper is observed twice in the year. The population of the city may amount to between eight and nine thousand. The staple manufacture of the locality is that of linen, for which it has been long celebrated, and the whole district is comparatively a rich one.

“In disposition and temperament the people are calm, thoughtful, and far from impulsive, and their habits, amusements, and usages, strongly indicate their Scotch descent. Among such a people, thus circumstanced, the *organisation* of Christ's Church has for many years been very complete. Church-courts have been vigilant, ordinances have been regularly and faithfully dispensed, and nothing seemed wanting but *a power* to bring home an offered gospel to the hearts and souls of the people. Some of God's children have therefore been saying of late years, that one of two things was likely soon to occur, namely, either that gospel doctrine, preached by ministers and professed by the people, but apparently without much life, would, like everything which becomes *stagnant*, sink into putrefaction, and that heresy would supplant the truth ; or, that a gracious God would honour His own truth by supplying the power of the Spirit to impart to it a vivifying energy. That God has been pleased to shed abroad this power, the wondrous awakening which has characterised the history of the summer and autumn of 1859, abundantly proves.”

Such, then, was the state of things immediately preceding the wonderful manifestation of Divine grace which is to be recorded

in the following pages. Such were the leading aspects in the population of Ulster,—a population, as it has been well said, “trained to reason, warm in party and cold in religion—among whom capital crime was rare, true piety equally so, religious fervour dreaded, and fanaticism unknown ; whose wanderings had been towards Unitarianism, not enthusiasm, and whose wills are remarkably unyielding.”

## CHAPTER II.

### THE PREPARATION.

Increasing Purity in the Church—A Quickened Ministry—Sabbath-School Instruction—Prayer-meetings—Bible-classes—Tract Distribution—Presbyterial and Synodical Action—Measures of the General Assembly—Intelligence of the American Revival.

THE great awakening of last year, though it has culminated in a form which has attracted the attention of the Churches, is not in its remoter origin a thing of yesterday. For many years a purifying and preparatory process has been going forward, especially in that communion which has so largely shared the gracious influence. A return to the "old paths" of orthodoxy was speedily followed by auspicious indications of returning life; and the Presbyterian Church of Ulster, immediately on the consummation of an ecclesiastical union between its two great sections, about twenty years ago, at length arose to its true position as a missionary institute to Jew and Gentile—a witness for the truth to all nations. By the good hand of God a generation of energetic and devoted ministers was raised up, with many of whom the burthen of their prayers has ever been, "O Lord, revive Thy work." At the same time, while there was an unusual amount of ministerial effort, there was a growing conviction of the insufficiency of all merely human agency, and an intenser longing than had ever been evinced before for the descent of a Divine influence. Often had the watchmen put the trumpet to their mouth and sounded the alarm, and as often had they mourned in secret that sinners remained at ease in sin, and refused to take timely warning. Many a polished shaft from the quiver of the sanctuary was aimed at heart and

conscience, and many a lamentation was raised that it fell pointless as against an impenetrable shield. Amid various indications of revival, there were the ever-increasing proofs of human impotency—the accumulating evidences of the necessity of a superior intervention—even of the power and presence of Him who quickeneth when He will, breathing upon the slain that they may live.

“It is right it should be known,” says the Rev. S. M. Dill of Ballymena, “that this movement has not come upon us quite so suddenly as people at a distance might be led to suppose. I am able to testify that there has been a gradual but perceptible improvement in the state of religion throughout this district for some years. Ministers were led to speak to the people with greater earnestness about ‘the things which belong to their peace.’ Attendance on the public ordinances of religion had considerably increased. Open-air preaching was extensively practised. Sabbath-schools were greatly multiplied. Prayer-meetings were growing up in many districts. Sacred music, which had been much neglected, was cultivated with ardour and success. And altogether the people were in a state of preparation—a state which passed into one of earnest expectancy, when the glad news of the American revivals reached our shores.”

“I was installed,” says a young minister, “as pastor of my present congregation, (consisting of three hundred and twenty families,) in March 1857; and, during the ensuing summer, took occasion to preach on the necessity of a revival, the agency by which it is produced, and the means by which it might be promoted. I also established a Bible-class, whose numbers increased till the names of about two hundred young persons, from thirteen to thirty years of age, were upon its roll, and which I met every Sabbath after public worship, and examined on the sermon just preached, the Shorter Catechism, and a portion of Scripture. We also formed a Ladies’ Tract Association, whose members distributed fortnightly, among the families of all denominations in the district who were willing to receive them, the publications of the London Religious Tract Society

and of Mr Drummond of Stirling. In the spring and summer of 1858, the news of the American revival reached us, and for some time excited an interest among the people; and when our Assembly met in July of that year in Derry, and engaged in conference on the subject, and it was reported that God had also begun a gracious work in Connor, the intelligence was communicated to our people, and helped to rekindle in the hearts of God's children a desire for a similar awakening. During the following winter, however, there seemed to be a growing coldness, until the news reached us last spring that the revival had begun to spread rapidly through County Antrim, and was accompanied by remarkable bodily manifestations."

"A visible propriety, as well as spiritual life," says an aged minister, "was obviously penetrating the great mass of our people for a year and a half or two years previous to the revival, from the proper organisation and training we had got into by the establishment of regular prayer-meetings and other kindred agencies. A Young Men's Christian Association had been also established, whose monthly meetings for mutual improvement contributed not a little to inspire our youth with confidence and zeal. The Presbytery of Omagh also had the subject of revivals before them at their regular meetings for twelve or fourteen years back, and had not only drawn up and circulated statements upon the subject among their congregations, but had from time to time appointed presbyterial deputations to address each congregation throughout their bounds on the necessity of a revival of religion. Immediately on hearing of the great American awakening of 1858, we resumed our former practice, and revisited in the autumn the sixteen congregations of which the presbytery is composed. But what is all that man can do till the appointed, the set time is come, when the heavens open, and the dews descend to water and refresh the thirsty ground?"

In connexion with these statements, it deserves to be mentioned that for a considerable period the state of religion throughout its bounds had engaged the earnest attention of the Presbyterian Church in Ireland, through its Presbyteries, Synods,

and General Assembly. For several years some of the synods never separated without directing ministers to bring before the people committed to their care the question of the state of religion—the deity and personality of the Spirit—and the necessity and nature of conversion. In 1858, the necessity of a revival of pure religion occupied a prominent place in their deliberations. The reports that had been presented were afterwards in several instances printed and circulated, and presbyteries were enjoined to meet on a given day for the purpose of conferring on the means which should be used for promoting the revival of religion. Through the report of a standing committee appointed for the purpose, the same subject had been regularly brought under the notice of the General Assembly at its annual meetings, and many consultations were held among the members for the advancement of the interests of vital godliness. At the meeting in 1858 it devolved on the convener (the Rev. Dr Kirkpatrick of Dublin) to advert to the extraordinary display of Divine grace with which the American churches had been visited during the preceding winter, and the accounts of which had been already widely circulated throughout the community. On the reception of his report, the Assembly resolved to devote a portion of its sittings to special conference and prayer with reference to this great spiritual movement. The season thus set apart was one of peculiar solemnity and sacredness; and when one after another of the fathers rose up in his place to tender his paternal counsels, and when the voice of praise and supplication ascended afterwards to heaven, all hearts were touched as by a common sympathy, while from the reigning harmony and fervour many fondly cherished the expectation of a time of more abundant blessing. The exercises which had before been in private were resumed by arrangement on the following evening in the presence of an assembled multitude, as well as of representatives from the Free Church of Scotland, the Presbyterian Church of England, and the Waldensian, Belgian, and other continental Churches. Addresses were delivered, intermingled with devotional exercises, on such topics as the following:—

Special outpourings of the Spirit—Scripture examples; the present religious awakenings in America; the duty of seeking such awakenings among ourselves; the encouragement to seek this great blessing from God. Another arrangement was made by this Assembly before its close which eventually contributed to increase the interest already existing in the American awakening. A deputation, consisting of two ministers, was appointed to visit the affiliated churches in British North America; and as the delegates, after discharging their proper mission, had opportunities of witnessing to some extent the work then going forward in the United States, their statements in regard to it, on their return, were anxiously sought for, and their experiences were rehearsed in various districts of the north of Ireland. The writer of these pages having had the happiness and honour of being appointed on that deputation, he is enabled to speak with confidence upon the subject; and he can testify that, for many months, indeed during the entire of the winter, he was occupied, on every available occasion, in satisfying the demands of brethren, to narrate to their congregations what he had seen and heard of the great work of God during his transatlantic visit, and that wherever he went, his statements were received with the deepest interest. Never, indeed, has he had a happier time than in declaring to friends at home the gracious doings of the Most High among their kindred on the great western continent; while in the wakeful attention, earnest gaze, and stifled emotion of the listening thousands, he often fancied that he could trace the harbingers of a no less glorious renovation.



## CHAPTER III.

### THE BIRTHPLACE OF THE REVIVAL.

Difficult to trace the Movement, in its Origin and Outgoings—  
The Connor District—Its long-continued Spiritual Privileges—  
Its present Pastor and his Labours—The Tannybrake Sabbath-  
School and its Prayer-Meeting—The Young Men's Fellowship-  
Meeting—Silent Conversions—A Visit to Connor—A Sabbath's  
Experience there, in the Manse, the Congregation, and the Prayer-  
Meeting.

IN attempting to narrate the character of such a movement as that to which our attention is now turned, there are one or two weighty truths that stand out vividly before us as we begin. It is well to advert to them in a sentence or two, that we may understand how much and how little we can do here.

*We cannot fix the beginning of this revival.*—The end of our vision is not the starting-point of God's working. That which is a germ in relation to one thing is a ripened fruit in reference to another. It is wisest for us to keep human agency in its own place, and to aim at reflecting all the glory on the Sovereign Lord. *We cannot justly tell its progress.*—This is a spiritual work, and we are earthly. To tell the current story of conversion is easy, but to trace the outgoings of this new life in the church and the world is another thing. The under current is hidden from our view. That which lies on the surface is the greatest which men see, but it is the least which the Spirit has shewn. *We cannot fully describe its fruits.*—After all, this is greatly premature. The outward change of a community is much, but the eternal day shall reveal more than this. Such a great

awakening may be the fruit of the past, but it is the bud of the future.

Yet it is a grateful task, however inadequately we may execute it, to mark the springing up of the sparkling fountain after all the darkness of its hidden streams, and to trace its flow still upward as our poor knowledge leads us, till the light of heaven breaks upon the bended seekers, and we find ourselves beside the river of life, which flows from the throne of God and of the Lamb.

In more than one locality in Ulster, notwithstanding the general deadness, symptoms of awakening began to indicate the approach of a better era. Public attention, however, was soon concentrated on a rural district in County Antrim, which more than any other has been identified with the early history of the movement, and from which, as a common centre, it spread with unprecedented rapidity over the entire north of Ireland.

The place was one which had long enjoyed the benefit of an evangelical ministry. Even in days of darkness and defection Connor had been a favoured district; and under the oversight of a faithful pastorate and vigilant eldership, ever zealous for the purity of communion and the maintenance of a wholesome discipline, the flock were taught alike by precept and example the necessity of separation from the world. Some thirty years ago the venerable Henry Henry rested from his labours, extending over half a century, and was succeeded by one who, in the wider sphere to which he was subsequently called, acquired an influential position in the Presbyterian Church, and whose remains have just been followed to the grave amid the regrets and tears of thousands. For about nine years the Rev. David Hamilton, late of Belfast, plied his congenial task among a plain people in that rural region, and sowed much of that precious seed which has subsequently borne abundant fruit. His successor, one of the ablest and most devoted ministers in Ulster, laboured for a length of time with little visible result, expounding and enforcing the old theology, training the rising generation in Scripture knowledge, using no flattering words with any, and fearing not to testify of the dread realities of the world to come.

His public ministrations, accordingly, were characterised by great plainness of speech, insomuch that many for a time complained of his honest boldness, even when they could not resist the power with which he addressed them in his Master's name. In the prosecution of his pastoral work he regularly visited the families of his charge once a-year, and was thus intimately conversant with the spiritual condition of all his people. To the young especially he sought to commend the great salvation, sparing neither time nor toil to indoctrinate them in the truth as it is in Jesus. Into the numerous Sabbath-schools under his care he introduced important and instructive Scriptural exercises; while Bible-classes were established, which were attended by many, who, by reason of their age, would have shrunk from placing themselves on a level with those of tender years, who were receiving a merely elementary instruction in the Word of God. The young and old were thus alike well taught in the Bible, and consequently were, to a more than ordinary extent, acquainted with the gospel scheme. Yet, notwithstanding these advantages and opportunities, many had little more than the form of godliness; others, openly careless and indifferent, were unhappily addicted to strong drink and other debasing vices. The merely moral and the sincerely pious mingled together, so far as man could judge, with little to distinguish them from one another; while the victim of intemperance, now and then, and as if to annoy both, appeared among them, to be flouted by the one, and pitied by the other. For years this state of things continued, until after many disheartening delays the long-desired blessing came, and hundreds rose up as from the dead to newness of life.

For a considerable period the winter Sabbath-evening service, which was more especially designed for the outlying population, who had no regular church connexion, and who could not find accommodation in the crowded pews in the previous part of the day, had become unusually large, amounting to many hundreds, even in the darkest nights and the coldest weather; "and what they heard," says Mr Moore, "was very plain, and barren of all attempt at ordinary pulpit refinements.

The terrors of the Lord, and the free offers of mercy—heaven or hell—these constituted the almost exclusive theme.” “It is worthy of notice also,” he adds, “that the revival of religion, and the reasonableness of expecting such a dispensation, were not unfrequently dwelt on in the stated ministrations of the sanctuary. Extracts were read from the existing memorials of the work of God in Wales, under Daniel Rowlands; in America, under Jonathan Edwards and the Tennents; and in Scotland, under the many eminent ministers who were similarly honoured in other days. The idea of a great revival accordingly took hold of many in the congregation, and many prayers were offered in public and in private that it might be realised in its vitality and power.” “Depend upon it,” said one of the most intelligent and prayerful men in all the district to his minister some years ago, “you will yet see good days in Connor.”

It was in the spring of 1855, as I am informed by one who has been brought up in the district, and is now a student for the ministry in the Presbyterian Church, that a movement was commenced in faith and prayer, which was destined, ere long, to spread over the neighbourhood a hallowed influence. At the close of a Sabbath evening at that period, and at one of his Bible-class examinations, Mr Moore was heard addressing a young man present, and affectionately urging upon him the duty of doing “something more” for God. “Could you not,” he said, “gather at least six of your careless neighbours, either parents or children, to your own house, or some other convenient place, on the Sabbath, and spend an hour with them, reading and searching the Word of God?” The young man hesitated for a moment, but promised to try. From that trial, made in faith, originated the Tannybrake Sabbath-school, and in connexion with it, two years subsequently, a prayer-meeting, which yielded some of the first-fruits of the great awakening. In the course of the winter following, a devoted Christian layman came to reside in the vicinity, with whose co-operation, in the spring, the school, which had been closed during the months preceding, was reopened under more favourable auspices. During the summer it greatly flourished—a marked seriousness

and earnestness being discernible, both among the teachers and the taught. Seeing the good effects produced upon the children, the teachers anxiously considered whether an effort might not be undertaken on behalf of the parents also. Accordingly, they resolved to commence a special exercise for prayer and reading the Scriptures each evening, after the closing of the school, to which the parents and others were to be specially invited. "A Sabbath evening, early in August," to use the language of my informant, "found the expectant teachers engaged in their new work, *with only one solitary visitor present*. Nothing discouraged, they resolved to persevere, and a second meeting shewed a more decided measure of success, for about thirty persons, besides themselves and a few scholars, attended. From week to week the numbers continued to increase, till at last the house was filled. Prayer, praise, and reading in the Bible, with plain observations on the portion read, were the exercises engaged in. Everything sectarian was strictly prohibited, and promptly checked as soon as it appeared. Questions that might have given rise to controversy were not discussed, while the one great and absorbing topic, 'Christ and the cross,' seemed to occupy the attention and steal the affections of all present. The Sabbath-school teachers' prayer-meeting, for so it was called, became more and more interesting, till the knowledge of its existence spread throughout the neighbourhood. Many came to see whether the things they had heard concerning it were true; and such was the earnestness and solemnity in that little assembly, that strangers who came once, returned again and again, until they also caught the hallowed flame. Nor was it with the labour of the slothful that they entered on the work—it was with constancy, persistency, and power, and with an intense desire for the salvation of their friends and neighbours who were perishing around them.

"Among others who were associated in the Sabbath-school prayer-meeting, were the four young men whose names have been much before the public in connexion with the subsequent revival. These four rejoiced together in the glorious work, and took great delight also in each other's society, enjoying sweet

communion with each other, and with their common Lord. But as they were some miles apart, in their respective homes, and could not come together so often as they desired, they resolved to meet at a central place for Christian fellowship, and for this purpose they chose an old school-house in the neighbourhood of Kells, where, in the month of October, about two months subsequent to the commencement of the Sabbath-school prayer-meeting in Tannybrake, those exercises were conducted which have been generally regarded as the origin of the revival. It will be seen, however, from what has now been stated, that the first stirrings of life were exhibited in connexion with the Sabbath-school prayer-meeting. Three, at least, of the converts were born there, two of whom were scholars, and the third a teacher, while the gracious answers to the prayers offered on their behalf, while labouring under deep conviction, gave a powerful stimulus to prayer itself. From that time the gracious drops began to fall thicker and faster, until the rushing shower descended which has refreshed so many, and left behind verdure and beauty in the heritage of God."

"For a considerable period," says Mr Moore himself, "and before any general interest in religion was manifested by the people, there had been a growing anxiety about salvation. And some cases had here and there occurred of an unwonted character : a sinner, anxious about the state and prospects of his soul, experiencing a sudden, startling visitation of dread, followed by a peace and joy unspeakable—a protracted season of perplexity approaching to despair, succeeded by a view of Christ as a Saviour, full, sweet, restoring. Such instances had been occasionally witnessed, but they were isolated and unnoticed by the generality. About the spring of 1858 a very interesting work began to manifest itself, and to move onwards over a certain district of the congregation. For more than a quarter of a century the 'prayer-meeting' had existed in that locality, while similar meetings had in other districts, after many ineffectual efforts to maintain them, languished and revived, languished again, and died. Once the meeting in question was so far reduced in numbers that only two came together to call

upon the name of the Lord. Still they continued to pray on, and by degrees the little company increased, until it became 'two bands.' In the same district also, it deserves to be mentioned, the Bible training of the young in connexion with the organisation of Sabbath-schools, had been most successful; the class which had been established there being more promising than any of the others in the parish."

The "fellowship-meeting" above referred to, was established almost simultaneously with those concerts for prayer, begun by a similar agency, in America, whose influence was so extensively felt throughout the great Western continent. "The society," to adopt the words of the Rev. S. J. Moore of Ballymena, "soon ceased to be a secret one; and slowly one kindred spirit after another was introduced, on the recommendation of some of the original members. For a few months they had to walk by faith. The seed, however, was not long cast upon the waters till the tide ebbed, and the tender blade sprung up. They wrestled on. They prevailed. Surely when God's set time is come—when He intends signally to answer prayer, He disposes the supplicant to plead, and, with growing anxiety, to plead on till the blessing is secured. The first observable instance of conversion occurred in December following. A young man became greatly alarmed. After some time, in answer to earnest prayer by himself and others, he found peace and confidence. Early in January a youth in the Sabbath-school class taught by one of those young men, was brought to the saving knowledge of Christ as his Saviour. Special prayer, about the same period, was frequently offered in the fellowship-meeting in behalf of two persons, who, some three months afterwards, joyfully professed their faith in the Lord Jesus. Faith grew. Hope brightened. "The power of prayer" began to be known, and felt, and seen. The spring communion came on. Throughout the extensive parish, consisting of some thousand families, it was generally known that, lately, persons had been turned to the Lord among them—some moral, and some wildly immoral. A few had heard of a similar triumph of Divine grace beyond the Atlantic. The services were peculiarly solemn. The Master's presence seemed

to be recognised, and His call heard. A great impulse was given to consideration and seriousness, intensifying and extending these general precursors of conviction and revival. The old prayer-meetings began to be thronged, and many new ones established. No difficulty now to find persons to take part in them. The winter was past ; the time of the singing of birds had come. Humble, grateful, loving, joyous converts multiplied. The awakening to a sight of sin, the conviction of its sinfulness, the illumination of the soul in the knowledge of a glorious Saviour, and conversion to Him—all this operation, carried on by the life-giving Spirit, was in the Connor district, for more than eighteen months, a calm, quiet, gradual, in some cases a lengthened process, not commencing in, or accompanied by, a “ smiting down ” of the body, or any extraordinary physical prostration more than what might be expected to result from great anxiety and deep sorrow.”

The awakening thus commenced and spread over a district in which there was a good degree of preparation for its advent. It is a striking fact, that it was not till more than twelve months subsequently, and in the summer of 1859, when the work was spreading generally over Ulster, that some of the other districts of the congregation were blessed with the gracious visitation. Once begun, however, the movement rapidly extended. The great concerns of eternity were realised as they had never been before. People, when they met, talked a new language. Many walked about in deep anxiety about the one thing needful ; while others rejoiced in the realised experience of a present peace and a complete salvation. Meetings for Christian converse and prayer began to spread—in a short time the community was altogether changed in its outward aspects, and a pervading seriousness prevailed ; and at the meeting of the General Assembly in July 1858, Mr Moore was publicly requested by the Moderator to furnish some account of the awakening, the tidings of which elicited an expression of the deepest interest on the part of the supreme judicatory of the Presbyterian Church.

During the succeeding months, and throughout the winter, a silent work of grace was gradually extending over the



whole congregation of Connor, insomuch that when spring arrived it was believed that some hundreds had been savingly brought under its benign influence. As yet no physical excitement had appeared; the process was a purely spiritual one, carried on in the sanctuary of the mind—the Spirit of God acting through the medium of the truth upon the spirit of man. Conversion work, however, of the purest type had been going on; a total transformation had been effected in the hearts and lives of those who were the subjects of the change; and throughout all the neighbourhood was heard “thanksgiving and the voice of melody.”

It was early in the month of May 1859, that, having heard of the great events that were being transacted there, I resolved to make a personal visit to the scene. Arriving on a Saturday afternoon at the manse, I found my excellent friend the pastor in the bosom of his family; his mind, which had for such a lengthened period previously been strained to the utmost, now somewhat relaxed into repose, as he was relieved for the time from preparation for the public services of the morrow. I had not long arrived till an intimation was sent from the neighbouring village, from a little company of praying ones, whose custom it was to meet on the evening before the Sabbath to invoke a blessing on the ministrations of the sanctuary. They desired, on that occasion, the presence of their minister, knowing that he was in a good measure disengaged, and that another was to occupy his place before the congregation. And so he soon after joined them in their exercise of supplication. The place of meeting was, I have no doubt, the same which, on a subsequent occasion, was visited by the Rev. Dr Edgar, and which, with the persons occupying it, he thus graphically describes:—“The place was a butcher’s shop. The butcher, two years ago, did not know A from B. God converted him: he taught himself to read, and he is now a large tract-distributor at his own cost, and a chief hand in the revival work. The secretary was a working shoemaker—another Carey. Others present were day-labourers, a stone-breaker, and a blacksmith’s boy. The stone-breaker, who sits on the road-side breaking stones to earn his

bread, is one of four brothers, lately converted. Their mother was sister to a notorious pugilist, to whom she used to be a bottle-holder, and when she entered a shop she was watched as a noted thief. Her sons were pests, but God's grace has made them vessels of mercy, overflowing with goodness, for not a few."

On Mr Moore's return to the manse, he was joined by one of the four brethren, originally in the membership of the fellowship-meeting, a young man, whose spiritual attainments so highly commended him to the congregation that they had set him apart to the work of an evangelist—a department in which he has been much honoured not only in that immediate neighbourhood, but in many other districts in the province. He had waited on the minister to receive his instructions as to the duties of the ensuing week, and took his leave, after arranging that he should specially devote himself to a district in which the people had shown a great unwillingness to attend his meetings, under a seeming apprehension, as he expressed it, "lest the Lord should lay His hand upon them."

The services on the Sabbath were attended as usual by an immense audience. The congregation being one of the largest in Ulster, and comprising nearly a thousand families, the church, at all times well filled, was thronged by a mass of devout worshippers. During the service there were indications of an unusual solemnity, the most intense earnestness being depicted on every countenance, and many being melted into tears. The singing of the psalms was a perfect outburst of melodious sound, the greater portion of the people having for some years previously been trained in the practice of sacred music, and their hearts being manifestly engaged in the enlivening exercise. The discourse was largely occupied with a setting forth of the leading characteristics of the American revival of the preceding year—a subject with which the hearers were not altogether unfamiliar, as a few months previously they had been addressed by visitors from Philadelphia—young men connected with the Christian Association, on whose labours such a signal blessing has rested in that city. When the service, which had been somewhat more protracted than usual, had concluded, the

pastor rose and stated, that in consideration of the period of the day and of the meetings for prayer throughout the congregation in the evening, there would not on that occasion be a second diet of worship ; but he requested as many as could find it convenient to remain for an additional half hour, for the purpose of invoking the Divine blessing on the statements which they had then heard. The greater portion of the audience remained, when, after a brief exposition of a psalm, a general request was made that some member of the church would engage in supplication. The call was at once responded to, and our devotions were led with much appropriateness by an individual who, as his pastor afterwards informed me, had not on any former occasion taken such a part in the public services of the house of God.

In the evening of that Sabbath I took the opportunity of visiting one of the many meetings for exhortation and prayer in the vicinity, selecting that (as being nearest) in the adjacent village of Kells. The exercises had begun and were going forward when we entered. The house in which the meeting was held was filled to inconvenience, the greater portion occupying the available space above, while the ground-floor was crowded, and the very stair was occupied in every part. There was the utmost order and decorum, and for some twenty minutes we sat listening with much interest, and unobserved by the speaker, who was overhead, to a very touching address delivered by one of comparatively tender years, in which he dwelt with much pathetic earnestness on the necessity of an instant closing with Christ on His own terms, as the only and all-sufficient Saviour. After he had concluded, and prayer had been engaged in, it was agreed that, in consequence of the crowded and uncomfortable condition of the apartments, an adjournment should take place to another house hard by ; which being done, the exercises were resumed—Mr Moore himself presiding. There were present many who appeared to be in deep mental concern, and of whom several would willingly have waited on the minister for his friendly counsel. He was obliged, however, to announce that, owing to the number of such, he was under the necessity of postponing to meet with them, as

they desired, for private conference till the following Tuesday. It was now nine o'clock, and we took our leave, the benediction having been pronounced. We left the majority, however, still in a state of apparent expectation, and shewing, from the way in which they lingered outside, a disposition to engage once more in exercises which had manifestly so much in unison with all their feelings. I have little doubt that they did resume in the same place the congenial occupation.

A short time after we had returned to the pastor's dwelling, an intimation was made to us that in the course of the morning service a young man who had for some time been under anxiety of mind had obtained "peace in believing;"—"but that," said my excellent brother, "is nothing uncommon, for scarce a sermon is preached or meeting held in which some such results are not realised;" and then he went on to mention other similar instances.

Next morning I took my departure. On passing through the village, Mr Moore, who accompanied me to Ballymena, alighted from the vehicle on which we were conveyed, and entered a respectable-looking dwelling. On his rejoining me, he said, "Yes, it is even as we heard last night. That is a house which is visited by almost all our younger converts as soon as they have obtained peace. They are all in Christ in that habitation, and there others are attracted by the assurance of their sympathy. Late in the evening, the young man referred to, a holder of land in the neighbourhood, had called. He told them that at such a part of the service his burden was lifted off, and when he came to them, as they expressed it, "the tears were trickling down his cheeks for very joy."

Continuing our drive, we passed soon after two houses by the wayside—referring to which my friend said, as he pointed to them, "There are seven in that little nook," meaning thereby that these had also through grace believed. Had time and opportunity allowed me to accompany Mr Moore in some of his pastoral rounds, I have little doubt that he could have pointed out hundreds of such cases; but as Mr Arthur has well expressed it, with respect to that admirable minister, at a subsequent

stage of the movement, and after much attention had been attracted to it—"Even now Mr Moore says nothing of numbers, writes nothing to papers, leaves the numbers to be learned by the state of the church—the effects to be found out in the lives of the people. He is not so anxious to trumpet conversions, as to save souls."

In regard to the results of the revival, as witnessed in the improved state of the district, one or two statistical facts may be mentioned. Of nine public-houses, two are closed by the conversion of their owners, and a third for want of trade ; while the quantity of drink now sold by the six that are open is less than that formerly sold by one. In 1857 there were in the parish thirty-seven committals for offences connected with drunkenness ; in 1858, eleven ; in 1859, four, of whom two were strangers. And whereas in 1857 there were twenty-seven paupers in the union, there are but four at present, while the poor-rates are only half the amount they were before.

## CHAPTER IV.

### THE REVIVAL PROCLAIMED AS HAVING COME.

Visits of the Awakened to Ahoghill—A Scene amid the Clouds of Night—“ I am Saved”—Spread of the Work—The Eager Multitudes—The Physical Affections on their first appearance—A similar instance in County Down—Effects on the Community—Meeting in a Cockpit.

ALTHOUGH, as has been already stated, the work of preparation was going forward in some of the neighbouring congregations, it was not till near the close of 1858 that any striking results appeared. On the 9th of December of that year, an event occurred which was destined, in the train of causes, to exert a wide-spread spiritual influence. On that day a young man who had been led to attend the Connor fellowship-meeting, was for the first time penetrated with a sense of sin, and induced to cry for mercy. No sooner had he tasted the joys of pardon and of peace than he began to bethink himself of the state of his relations, resident a few miles off, in the Ahoghill district; and with all the fervour of a young disciple he solicited some three or four of his fellow-converts to unite with him in prayer on their behalf, that they also might be made partakers of his abounding happiness. A few weeks after, he visited his mother and family, to communicate to them his own experience of the loving-kindness of the Lord, and to excite them to a kindred earnestness about the “ great salvation.” Once and again he came with the same anxious and prayerful aim; nor was it long till he was gladdened by the tidings, that after an exercise of conviction, his mother had been made a partaker of like precious faith, and was rejoicing in the hope of glory. Another member

of the family, a brother, was the next object of his solicitude. At the time when he went in search of him, the brother was at a shooting match, and there, amid the excitement of the scene, fell on his ear the startling words, "I have a message for you from the Lord Jesus." A strange effect soon followed, and he was brought under the subduing influence of a Divine agency. It was amid the clouds of night that after parting from one another, each for his respective place of habitation, the brother resident at Ahoghill was all at once immersed in the horror of a deeper darkness, his whole frame trembling as in the immediate presence of the Invisible. In the midst of a soul-conflict, in which he experienced the pangs of unutterable agony, he found a measure of relief in prostrating himself before the throne of mercy, and though still much agitated and enfeebled, made the best of his way home. Day after day he groaned under the weight of his heart-sorrow, and sought deliverance with awful cries and supplications. At length his burden was graciously removed, and rising from his loom he fell upon his knees, and gave full vent to his rejoicing in rapturous thanksgivings. Thenceforward a new life was infused into him, and he burned with an unquenchable desire to glorify the name of his Almighty Saviour. One of his first impulses was to rush directly to his minister, (the Rev. F. Buick,) to whom he communicated his whole soul in the glad utterance, "I am saved." And then, as he found opportunity, he wrought unceasingly both night and day, and even to the neglect of his daily task, in seeking to win others to a participation in the same immortal hopes. In a short time several members of the same household had experienced a gracious change.

An anxious desire having been expressed by Mr Buick, that others of the lay brethren from Connor should visit the neighbourhood, a meeting was held in his own church, to which they were invited. "It was," as he testifies, "an earnest, heart-stirring meeting. A holy flame was kindled. A strong desire for a gracious revival began to gain ascendancy. The brethren from Connor were again invited. The school-house, where the meeting was to be held, was altogether too small to accommo-

date the hundreds that were in attendance. It was accordingly adjourned to the Second Presbyterian Church, Ahoghill, where similar stirring appeals and prayers of burning fervency moved the vast assembly. Thereafter, prayer-meetings began to multiply. The new converts, with other Christians whose hearts the Lord stirred, engaged in the work of prayer and exhortation with unquenchable zeal. Thus the work spread. Daily, fresh interest was awakened. Common houses, and even large churches, were not able to contain the multitudes that assembled, so that often the highway and the open field, in the cold evenings of spring, were the scenes of deeply interesting meetings. So eager have the multitudes been to hear the services of the converted brethren, that many travelled miles to be present, and, without any weariness, would they have remained, even all night, if the services had continued. There has been an uncommon thirsting for the Word."

In the statements which follow, the physical affections which henceforward characterised the movement are thus noticed in their early manifestations :—

"At these meetings many convictions have taken place. From one up to ten and twelve have been arrested by the Spirit of God, through the word and prayer of these honoured brethren. Even strong men have staggered and fallen down under the wounds of their conscience. Great bodily weakness ensues. The whole frame trembles. Oh ! it is a heart-rending sight to witness. With wringing of hands, streams of tears, and a look of unutterable anguish, they confess their sins in tones of unmistakeable sincerity, and appeal to the Lord for mercy with a cry of piercing earnestness. I have seen the strong frame convulsed ; I have witnessed every joint trembling ; I have heard the cry, as I have never heard it before, 'Lord Jesus, have mercy upon my sinful soul ; Lord Jesus, come to my burning heart ; Lord, pardon my sins ; oh, come and lift me from these flames of hell !'

"These convictions vary in different individuals, both in strength and duration. While some obtain peace in believing soon after their conviction, others do not attain it for several



days. It is after many a conflict, with conviction oft returning, with much prayer and reading of the Word, through which spiritual light makes great progress in the mind, that a settled peace and holy joy take possession of the soul."

While the bodily prostrations above referred to have been generally regarded as originating in connexion with the awakening in Ahoghill, yet there is reason to believe there were occasional instances of a similar description, and at the same period, in other parts of Ulster. Thus, in the county of Down, in a rural district called Crossgar, the following case, never before published, is narrated by the Rev. J. G. Thomson, the young minister of the place:—

"In the middle of the month of January 1859, I was called upon early one morning to see a previously strong healthy young man, who supposed himself to be dying. On my arrival, I found him lying in bed, and evidently in a state of great bodily weakness, although his sickness did not seem to be unto death. Entering into conversation with him, I learned that he had been sick of soul, previous to his being sick of body, and that the former was the cause of the latter. He told me that he had been very much impressed by a sermon I had preached on the last Sabbath afternoon, from these words, "I have a message from God unto thee." (Judges iii. 20.) Alarmed on account of sin and the punishment due to it, he could get no rest, day nor night. Loudly did he cry for mercy, and did not cry in vain. He knocked, and the door of mercy was opened for the outpouring of spiritual blessings. He obtained pardon and peace after a severe struggle, by which he was left in a state of great bodily weakness. He was unable to walk for a number of days, and not until two months had passed was he able to pursue his ordinary business. Strange to say, when affected first, he complained of there being about his heart, unattended by any pain, a heavy weight, which he considered in some way to be associated with the idea of sin. This was removed, as he said, when the Holy Spirit came into his heart, and produced within him that faith which enabled him to lay hold upon Jesus, and to fly to Him from the wrath to come. His features

indicated the gladness of one who had found some great and lasting treasure. You could have seen the very joy sparkling in his eye ; and more than once did I hear him say, that if the Lord willed, he would rather depart and be with Jesus. His case was, in many particulars, similar to that of a great many I have seen since the great religious movement came among us. While his weakness remained, I frequently read the Scriptures, conversed and prayed with him. In all such exercises, he took, and still takes the deepest interest. He is still growing in grace, and by his walk and conversation in the world, gives every evidence of being a son of the Lord Almighty. This and similar cases have been like drops before the shower."

The work in Ahoghill, from the outset, was largely characterised by those physical effects which henceforward to a greater or less extent marked its onward progress. It is not to be wondered at, that the sudden, singular, and violent conversions which were now so frequent, produced a strange and startling effect on the community. Such instantaneous seizures, so different in their character from the slow methods to which the Church has been accustomed, were naturally regarded with some suspicion and alarm, as introducing a new process in regeneration, and it was not without an internal struggle that many could be brought to admit their genuineness. It was impossible to deny, however, that the most blessed results were to be found associated with these affections, and that society in all its aspects was undergoing a wondrous transformation.

The Synod of Ballymena and Coleraine held its meeting in the month of May, and the report then submitted (see Appendix A), and which was prepared by the Rev. F. Buick, is valuable as the first public testimony emitted by a court of Christ with reference to the awakening.

Many interesting incidents might be narrated, illustrative of the wonderful effect which was produced upon the public mind in the same neighbourhood, as evinced in the new direction it took, amid scenes where formerly the most demoralising practices prevailed. Take the following as an instance, narrated by the Rev. David Adams :—

“I may here quote a statement I wrote some time ago respecting a meeting at Creaghrock, midway between Ahoghill and Randalstown, a place where ever since, at the request of the people, a monthly religious meeting has been held in the open-air, attended by hundreds. This place had become famous, or rather infamous, as a cockpit, especially on Ahoghill old fair-day, when thousands would assemble for the degrading sport of cock-fighting, thereby making it a scene of lying, blasphemy, drunkenness, and all manner of profligacy. In these ‘revival’ times a number of the awakened, some of whom, perhaps, were ‘cockers’ themselves, resolved on this occasion to make it a far different scene, and therefore invited several ministers to attend, and address the meeting against all manner of vice, and for the promotion of all manner of holiness. Tuesday was one of June’s finest days—sky unclouded, sun brilliant, all nature laughing with joy, and ‘heaven smiling o’er us.’ The meeting was at ten o’clock A.M., and even at that early hour, crowds in all directions, and of all characters—in many cases, from a distance of five or six miles—were seen wending their way gladly to the Rock, and at one time there could not have been much less than two thousand present. The meeting was earnestly and usefully addressed by four ministers, and pious prayers were offered up by fervent laymen. A most solemn impression was produced on all, from the gray-haired man of ninety to the merry child of a few years. Many of the old and young were deeply and visibly impressed by the Spirit’s power; and altogether such a hallowed scene cannot fail to be engraven on the heart of every beholder, for many a year, as it is believed several on that day could there and then look up to heaven and say of Jesus—

‘Rock of ages, cleft for me.’”

A twelvemonth has now elapsed since the blessing came upon the neighbourhood of which such things have been recorded. Have the results disappointed expectation? or has the impression died away with the occasion that gave it birth? Let the following dispassionate statement, written at the close of the past year, supply the answer. It is by the Rev. F. Buick :--

“When Barnabas visited Antioch to see and report on the revival that had taken place there, it is said in the sacred history, ‘When he came, and saw the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.’ This is the case with us. The grace of God is visible in its effects in producing light and knowledge, prayer and praise, attendance on ordinances, holiness of life, and reformation of manners. Great gladness has been obtained by hundreds who have come to the enjoyment of pardon and peace, and are now rejoicing in the Lord. Great gladness has been introduced into families. Men that were coarse and savage, and a source of untold misery to their wives, are now so altered, so mild, so pleasant, so God-like, that the change in their domestic happiness is like heaven on the earth. The melody of joy and gladness is now heard in many families, just because they are families of the righteous. Throughout this privileged season there has been great gladness—higher strains of praise in the church triumphant, on the return to the Lord of so many prodigals. There is great gladness in the church militant, because of the increased attendance in the courts of the Lord’s house, the lofty strains of her praise, the deep-toned earnestness of her services, and the life and power of her devotions, all of which have largely partaken of the revival.

“It is truly astonishing to witness the deep solemnity which pervades the whole deportment of many who, before conversion, were regardless of divine things, and who even shewed a positive aversion to them. Now their real appearance is that of an all-pervading seriousness. How they have been subdued, and changed, and solemnised ! Their growth in knowledge is rapid ; their love of the Bible is intense ; and it is marvellous to hear with what fluency, unction, and power, they can approach the throne of grace in prayer. They are called to be saints.

“It is the general impression that a work of grace has been going on silently, and without observation, on the heart of hundreds throughout the country, who have had no bodily prostrations. It is known by the feeling of deep solemnity that pervades the neighbourhood—by the vast increase of family

religion—by the absence of hitherto prevailing sins—by the keeping up of prayer-meetings in almost every locality—by the great increase in the attendance on the ordinances of God's house—and by the large accessions which have been made to the communicants' roll in all the churches. The three Presbyterian churches in Ahoghill are full ; and the Second and Third are contemplating large additions to their accommodation."

## CHAPTER V.

### THE REVIVAL IN ITS DEVELOPMENT.

The Man in the Market—Varieties in the process of Conviction—Procedure at the Meetings—"What's the News?"—The Young Man and his Brother—"I have heard of these things long before"—Three Type Cases—Letter to a Teacher—Abiding Beneficial Results—Statement of Rev. S. M. Dill—Description of the Physical Phenomena—Stages of the Bodily Affection.

BALLYMENA is three miles distant from Ahoghill. It is one of the most flourishing inland towns in Ulster, with a population of about 6000, and a principal seat of the linen trade. In this community the work began early in April. Amid a crowd of people on the market-day, according to the statement of the local journal, a strange phenomenon was witnessed :—

"A man, apparently about thirty years of age, formerly of Ballymena, and now resident in the neighbourhood of Ahoghill, suddenly fell upon his knees, and alarmed the entire neighbourhood by loud and desperate cries, expressive of the most appalling agony. His despairing shouts were such as might be expected from a man who felt himself suddenly attacked, and sinking under the repeated and deadly stabs of an assassin. People ran to the spot from all directions, expecting to find that an unfortunate sufferer had become the victim of some terrible accident. The man continued his cries for the space of about ten minutes, after which interval he became more composed; and, being in a very weak and agitated state, he was assisted by some friends to the house of a relative in Bridge Street. On passing down Linen Hall Street he was repeatedly

heard to exclaim, 'Unclean ! unclean !—Lord, be merciful to me a sinner !' In the course of the evening he was visited by some religiously disposed young men of the town, who prayed with him ; but a report of the result in this case has not reached us."

I shall narrate the progress of the work in the words of a young friend resident on the spot, who took part in the movement in his native town, and who has supplied me with the following impressive statement:—

"The week which began with May 17 can never be forgotten, though it cannot easily be described. When the great outpouring came, worldly men were silent with an indefinite fear, and Christians found themselves borne onward in the current, with scarce time for any feeling but the overpowering conviction that a great revival had come at last. Careless men were bowed in unaffected earnestness, and sobbed like children. Drunkards and boasting blasphemers were awed into solemnity and silence. Sabbath-school teachers and scholars became seekers of Christ together ; and languid believers were stirred up to unusual exertion. There was great earnestness with all, and enthusiasm with some, but little extravagance or ridicule was known. Ministers who had often toiled in heartless sorrow suddenly found themselves beset by inquirers, and wholly unequal to the demands which were made. Every day many were hopefully converted : passing through an ordeal of conviction more or less severe, to realise their great deliverance, and to throw themselves with every energy into the work of warning others, or of leading them to the Lord.

"All this came suddenly, and many thought it strange. It was little marvel that the world was astonished, but the incredulous wonder of many Christians shewed how much we needed a revival. We were astonished that God took us at our word, and sent at last the quickening grace for which we had been dreamily praying so long. The theory of asking and receiving was common, but the getting of a blessing for which there was no room was rare. The day-spring broke upon sleepers ; there were few who could wait and watch with their unchanging Lord.

'Thy kingdom come' was familiar; but the coming kingdom was the wonder of the day.

"It was in the opening summer that the revival came, when the darkness lingers so long at nightfall, and the bright mornings break so soon. We can remember how many lighted windows there were though the night was far gone, and how prayer-meetings were prolonged till the day had returned again. Every evening the churches were crowded, and family worship became almost universal. In the country, large meetings were held in the open air, and hundreds were often visibly impressed by strong conviction. Part of the dinner hour was generally devoted to singing and prayer, and the sound from numerous groups of worshippers could be heard far at a distance as it was borne on the summer breeze. Thousands of tracts were circulated and read with avidity, and long-neglected Bibles came into general use. The order of an accustomed formality was gone; and while exhausted ministers were compelled to leave, the people reluctantly dispersed—some to pray over unimpressed friends, others to feel the workings of an awakened conscience, and many to rejoice in their new liberty, and to glory in their King.

"The process of conviction was greatly varied. In the larger number it was little observed, and not connected with any bodily affection. On some the conviction of real, present, terrible danger came like a thunderbolt, and they were compelled to shout for mercy in total disregard of place or circumstances. Others were less violently impressed, and the evidence took the milder form of weeping. As a general rule, however, a deep anxiety was felt for a longer or shorter time before the crisis of strong conviction. The most hopeful were generally of the first or third class. The violent bodily paroxysm was felt usually by those who had been previously ignorant or openly immoral. In some cases it might be traced to mere sympathy, or to an exclusively physical agency, and the apparent reform was only temporary; but in the great majority the change was lasting and deep. It is not strange that the reason was occasionally affected for a time by those attacks, and that the health



shared in the mental suffering. Many were thus instantly impressed who never attended any meeting at all, and others at their usual employment. The great purpose seemingly intended by this special visitation was the arousing of others by direct appeal to their senses, and it was completely accomplished.

"The order of procedure at the town meetings was little varied, yet the interest never failed while the summer lasted. Each evening had its own incidents, but one general sketch may give an idea of all.

"For some time before the appointed hour, many of the younger converts assemble to sing together some of the favourite hymns. A little later the people pour in rapidly, and soon every seat is occupied. We can see men of business along with their workers, each in the usual attire of the day. A large proportion is made up of the scholars in the Sabbath school, and of the lower classes, who were specially visited during the awakening. Some seem very anxious, and all are solemn. On the faces of the recent converts there is such a beaming gladness that even a stranger can tell their story at a look.

"A few minutes after the single stroke of the hour is heard, the minister ascends the pulpit stairs, and reads the opening psalm, which is sung with thrilling fervency. The prayer which follows bears greatly on the three classes of worshippers, the converted, the anxious, and the unawakened, and contains earnest pleadings for the Spirit's presence, and for the spread of the revival work. Very often, as the petition passes, there is heard far above the speaker's voice, and then sounding in the solemn stillness, the thrilling cry of some who were arrested as they prayed. And as many a conscience trembles at the arousing call, others silently offer a prayer to the Great Physician of the soul, that the broken-hearted penitent may enjoy the healing of His grace.

"The addresses which follow from lay members or others are practical and earnest. The master-truths pressed home are the guilt and danger of every unconverted listener, and the full and present salvation of Jesus. By way of illustration, recent inci-

dents are quoted, and each is brought to bear on the pressing appeal. At the close, the leader usually gives a short summary of the revival progress in the surrounding districts, and then reads the first line of the favourite hymn, ‘What’s the News?’ As the closing verse is sung, few are silent or unmoved—

‘ And then, if any one should say,  
     What’s the news?—what’s the news?  
 Oh! tell them you’ve begun to pray—  
     That’s the news! that’s the news!  
 That you have join’d the conquering band,  
 And now with joy, at God’s command,  
 You’re marching to the better land—  
     That’s the news! that’s the news!’

Then follows the closing prayer, and the benediction. On several occasions this had to be pronounced twice, and, though at midnight, all had not dispersed.

“Many strange relations are connected with this period, when thousands were set free from the bondage of evil. Some have escaped so gently that they scarce knew when their chains fell, and the freedom came. Others have writhed and struggled in their bonds so long, that reason almost sunk in the strife. We have heard of some who wandered about in morbid gloominess for months, while on a brother or sister the light has broken in a day. One can tell how he has hardly been saved from his diabolical enemy, whom a racked imagination made almost visible; and another can speak of nothing but the story of a wondrous Deliverer, and how He brought light and liberty to the darkened soul. When the mind has been stored by previous training, there is needed only the quickening life; but when conviction of peril finds no trust to fall back upon, there is a fearful groping in darkness and in doubt. This brings us many lessons in reference to the early teaching of the elements of truth. These life seeds cannot perish; they lie till the life swells them, and the spring-time of the soul comes round. ‘God’s Word,’ says Samuel Rutherford, ‘will come to God’s harvest.’ The psalms and lessons of the Sabbath-class have been reproduced so clearly, that many thought the revival miraculous. A

minister was astonished to hear a woman of his charge, who had been convicted, repeat with great feeling and striking accuracy the instructions of a communion class at which he had laboured about thirty years before. This quickening of the memory brings back the truth, when every nerve is strained in the grasping after safety, and fits workers for their duty when the need is felt. Sabbath-school teachers ! do not neglect this patient, painstaking labour. Fill the mind with truth. This light from heaven is the best safeguard against error on earth.

“Another lesson may be inserted here. It is the power of urgent, personal dealing. We who work for the Master are too slack and listless with perishing men.

“A young man who had been savingly changed, felt shortly afterwards a strong desire to visit his brother, who lived near. This drawing he could not explain, but it was too strong to be resisted, and accordingly he set out under the conviction that there was a work before him to be done. When he arrived, his message was soon told. He spoke of the change which had passed upon his own soul, and pressed the great salvation on the acceptance of all who heard. Still his brother was unmoved. ‘You need not speak to me about these things,’ he said ; ‘I have heard of them long before.’ But the messenger pleaded on, and could not return. When the evening drew on they were together alone, and again the same arguments were used, but seemingly with little prospect of good. At length, when the night was far gone, he almost began to despair of present success, and arose to go ; but he could not leave. Again he returned to prayer and pleading, and before the morning broke, his brother was convicted by his side.

“Christ has said, ‘*Strive* to enter in.’ This is a struggle for a crown, but the crown gained does not end the struggle. If you have got the life within your own soul, it will be commended to the soul of your neighbour too. It is in the glow of the first love that there is the unwearying persistence of earnestness. When one is converted in a family, he becomes a fireside preacher, and is often the means of bringing others to the Lord. It is to this outgoing of love that many owe the safety that is enjoyed to-day.

"We can see fruits of the great quickening in every class. This work of the Lord is good, and it is pleasant to trace out its beauties. We insert three type cases, not because they are rare, but that they are common, and so far the more truthful as examples here.

"The first leads us to a labourer's home. He was a rough, untutored man, of a quiet temperament, but occasionally falling into fits of intoxication, and seldom seen at the church. The two children who remained at home were greatly uncared for; and his wife, a delicate woman, busy in the vexatious striving with her husband's errors, and the world's demands. This home and its inmates has a parallel in thousands around.

"It was towards the summer's close that a visitor entered, whose presence brings liberty and life. That woman is careworn still, but the world's care is gone. She has often said, 'The toiling and striving is nothing to me now; I am trusting that the Lord will give us all we need; but it cuts me to the heart when I hear others denying His name.' One of the children has been hopefully changed, and one is a burden for the family prayer. Their father has become a total abstainer, and, we believe, an earnest, humble Christian. The home is poor still, for a severe winter has pressed its inmates closely; but they are rich with God's treasure in heaven.

"The subject of the second case was an occasional Sabbath-school teacher. He was amiable, moral, and well instructed, fully up to the world's idea of a Christian. He may stand as a type of that great class of friends and acquaintances, of whom we hope good things, but for whom we have sometimes to fear.

"About a year before the revival came, the subject of personal religion had been brought before him. He was interested for the time, and somewhat alarmed; but the drawings of the Spirit were overborne, and he became more regardless than before. The course which branched off here has been the funeral way of many an immortal. When Christ is refused as a living Lord, the corruption of mind and spirit is not long delayed. Whatever bands are round a young man's heart, if

the cords of God's love keep it not, he will soon fall in with the notion of the fool. To keep God out of the heart is, in the main, one with saying there is no God at all.

"It soon came to this, that there was nothing but a thin veil of profession between the inward infidelity and the outer world. Still the working Spirit was not gone. Sometimes the old anxiety returned, and there was a week of apprehension and earnest prayer. At length, when the revival came, the former impressions came back with renewed power. There was a lessened striving once more with the urgent Saviour; but the time of deliverance was near.

"The passing word of a minister helped to hasten the change. It was a warning against allowing the special quickening to pass unimproved. A day later, the absorbing feeling possessed the whole mind, and sleep was hardly known. The gray dawn of the following morning was breaking when he rose in restless anxiety, the more easily to pass the weary hours till another day was gone. Before the evening fell, that fear was cast away for ever. In a meeting held about mid-day, peace was found, and the struggle closed. Henceforth opened the new life, with the prospect of ending in the chosen ministry of the truth.

"The third case is that of a little Sabbath-scholar, whose heart the Lord touched. The fact of his conversion is inserted only to introduce the extract which follows, and which is part of a letter written to his teacher not long ago. It speaks much of the work in the heart, and of the Worker there :—

"I must now proceed to relate some of my own personal experience, which is the most difficult of all to describe, because, as I said before, I am not accustomed writing letters.

"I feel my heart very deceitful, and desperately wicked. My love is sometimes very cold. My faith is often very weak, and overcome by the temptations of Satan. I cannot do my duty to God and my fellow-man aright. Sometimes I can hardly pray, my thoughts wander so, and I am so much cast down in spirit. My walk and conversation is very often not consistent with what I profess; I do not walk worthy of the high vocation wherewith I am called. I am afraid that I am

not looking enough to Jesus, who is the Author and Finisher of our faith; that I am not running the race with patience which is set before me. I have made, indeed, but very little progress in holiness; for, so far, I am only a babe in Christ. To say it in short, I am nothing but a poor Christian.

“‘But I have great reason to be thankful that He has granted some manifestations of Himself to me. My faith grows stronger every day. I see that the eyes of the Lord are over the righteous, and that His ears are open to their cry. There is one thing which is very strange to me—perhaps it is not so with those who are more advanced in grace—that when I am meditating on God’s Word, perhaps on the portion that I have in the morning read, or on the death and sufferings of Christ, my heart becomes full of love to the Saviour, I feel the very earnest of His Spirit, which enables me to bear the cross more patiently, and leads me to hope that I shall yet wear the crown. I do not trust to my feelings now as formerly. I see that it is a very easy thing to trust my soul into the hands of a loving Saviour. This is but a short summary of my experience; I would like very much to continue it if I could.’

“The teacher to whom this was written, is the writer now. We thank God that He has given a dear brother such grace as we now witness to the world. Reader, is there nothing here for your soul to-day?

“Filled with such incidents, the summer and autumn months passed by. As the work progressed, every rank felt its power, and shared in its good fruits. The labouring classes were first and largely impressed; but the awakening seemed as great among the rich and respectable. Among the young, there has been a decided and special quickening. In a denominational point of view, no Church has been so favoured as the Calvinistic Presbyterian, though sectarian differences have been greatly overlooked. Many Unitarians and Roman Catholics were convinced of their errors, and hopefully changed. It would be untrue, on the one hand, to describe the sudden and complete check which was given to current vice as a lasting change; and unjust, on the other, to consider the reflux of the interrupted

current as an evidence of universal defection. Deep, real, enduring the work has been. A few abuses we admit, but unnumbered blessings we maintain. Christ's credit is in it, and He will guard His own.

"As we write, 1859 is almost by. Up to this day there is a continued earnestness and growing zeal. Some have shewn that their profession was false, but their number is small now, and their evidences, in the main, were never clear. The actual good is less noticed by men, because the larger proportion of real converts were not openly immoral before. The greatest blessing is not the blessing seen, though there is enough to disprove every doubter. Sabbath-schools have been increased and invigorated. A town mission has been instituted. Prayer-meetings are very numerous, and family worship generally observed. Church accommodation has been almost universally found insufficient, while the off-setting resorts of pleasure are greatly deserted. Though the bursting rush of the life-spring is lessened, its calm, deep flow runs on in a widening stream.

"There are two ways of closing a revival story. On man's side the fittest response is a universal doxology ; but the word of the Glorified brings a lesson to the heart. Gently reproving past indifference, He says—'O ye of little faith, wherefore did ye doubt?' Here is another plea for unfearing confidence. Who will not profit by the lesson, and ANSWER to the call?"

We have already seen, that a peculiar impetus was given to the movement in another district by the bodily affections, the report of which was extensively noised abroad. So also was it in Ballymena.

The following, among other instances, is narrated by Mr Dill, as having fallen under his pastoral cognisance :—

"*June 9.*—On returning home to-day, found an urgent message from a respectable member of my congregation, who wished to see me immediately. I at once proceeded to his house, and found him engaged in his daily avocations. Quitting them at once, he came and sat down with me in his parlour. In reply to my inquiries, he gave me a very full account of the state through which he had passed. 'I may tell you,' said he, 'that

from the beginning of this revival I put no belief in these cases of conviction. I attributed them to nervousness brought on by fear, or excitement produced by attending large meetings, and listening to terrifying addresses; yet I attended every meeting within reach, and heard all the addresses, and sermons, and prayers that were delivered at them both by ministers and laymen. I was also witness to a great number of cases in various stages. Still no impression was made on my own mind, and I saw no reason to change my opinion respecting the movement as originating in excitement. Happening, however, to be acquainted with one of the young men who had assisted at a meeting on the previous evening, I invited him to breakfast the following morning. Before leaving, I asked him to conduct family worship. His prayer was not at all of an exciting character, but plain and scriptural, and uttered in a quiet, earnest tone. While I was on my knees, I began to feel myself oppressed by an overpowering weight crushing me down to the earth. I tried to pray, but had no heart for it, and no utterance. I felt as if I was ready to burst. For a long time I could get no relief; but at length I found some liberty in prayer, and was enabled to trust in Jesus for pardon and salvation. Tears also came to my relief, although I never remember to have shed a tear before. This crushing weight and agony of mind returned upon me once again, but again I found comfort and peace in believing prayer; and I bless God that I can now take the Lord Jesus as "all my salvation and all my desire." I ventured to ask him if he had seen any visions, when he replied, 'No, nothing of the kind, and I lay no stress upon the *bodily* affection. I can't account for it. Doubtless it must have been from the hand of God, but I look entirely to His dealings with my soul.' 'And what,' said I, 'do you think *now* of all your former profession?' 'All a worthless form. You know how regular I was in attendance on public worship, and the other ordinances of religion. I was doing all I could, and thought myself a very good Christian; but I now find that I was going about to establish my own righteousness, and that I had not submitted myself to the righteousness which is of God by faith.'



He added, with passionate energy, ‘I never knew myself before. I knew well enough when I committed actual sin, but I never thought of the sin of the heart—of the sin of unbelief. I never prayed one prayer till now. I never understood the Word of God till now. I never knew Christ till now ; and, though I am not so happy or rejoicing as others seem to be, I would not part with my interest in Christ, no, not for ten thousand worlds!’ We sang and prayed, and I left him in a calm and peaceful state of mind.”

The subjoined statement by the same hand on the physical manifestations is valuable as the recorded judgment of one of the most judicious ministers of the Presbyterian Church, pronounced at an early period in the history of the awakening :—

“It appears to me that in all these cases there are *two* things to be considered—one, the *bodily* affection ; the other, the *spiritual* change. The former is more likely to draw the attention of the curious onlooker, and often to elicit the silly or heartless comment of those who are wholly incompetent to give an opinion on the subject. The latter will be eagerly fixed upon by the children of God, that, apart from all its accidents or accompaniments, it may be made the subject of heartfelt gratitude and praise. For wise and gracious purposes, no doubt, it has pleased ‘the Lord to come out of His place,’ and awaken souls, at this time, in a very peculiar and remarkable manner. One of these purposes has been already largely accomplished before our eyes ; and that is, the convincing of an ungodly world of the truth and reality of Divine influences upon the soul, and through them, of the conversion of the heart to God. How many multitudes were uttering the *credo*, ‘I believe in the Holy Ghost,’ without ever thinking of the meaning of the words ? An icy incrustation of formality seemed to have gathered over the very waters of life, and it required an almighty power to break it up before the thirsty soul could obtain a draught. So inveterate was the practical unbelief of a gospel-hardened people, that one might have said to them, ‘Except ye see signs and wonders, ye will not believe.’ Such signs and wonders God has been pleased to work, not miraculously, but most mysteriously. Of course no

enlightened Christian will regard a mere bodily affection as any evidence of a work of grace in the soul. Facts which have come under my own observation, even though the Scriptures had been silent as to the marks and evidences of regeneration, would refute such a theory. Still, it cannot be denied that these bodily affections are connected in some way with the influence of Divine truth upon the mind, and are invariably marked by an uncontrollable impulse to pray. . . . I do not deny the existence of nervous excitement, or that it is much promoted by the power of social sympathy; but I emphatically deny that the origin of the movement is to be accounted for in this way, or that, even now, these are anything more than accompaniments of it—the bubbles and foam upon the surface of a deep and mighty river.

“Further, it is a total mistake to suppose that the agitations, either of mind or body, have been usually produced by *fear*. My experience is, that alarming truths have not been the ordinary or most effective instrument in this work. The story of the Cross, told in the simplest language, has proved itself, as of old, to be the ‘power of God.’ Again and again have I heard the same account from the penitent’s lips. One woman, whose heart the Lord was pleased to touch, whilst I was addressing a few quiet words to some persons gathered together in a country-house, afterwards took great pains to assure me that she had not been terrified or alarmed by anything I had said. ‘What was it, then,’ said I, ‘that so affected you?’ ‘I felt,’ she replied, ‘that they were my sins that had nailed the Saviour to the cross—that “He was wounded for my transgressions, and bruised for mine iniquities.” It was for this I grieved, and not from any fear of punishment.’”

Reserving for the present any discussion respecting the physical phenomena and the explanations of them, it may not be out of place, before proceeding further, to refer to some of their characteristic features. Others were superadded subsequently, to which we shall necessarily advert in the course of our narrative.

It may be observed generally, that so far as can be gathered

of the great majority of cases, they have been preceded for a longer or shorter period by an agonising sense of sin ; sometimes lying dully on the conscience for weeks and months together, sometimes overwhelming as in a moment by its intolerable pressure, and violently demonstrative in its manifestations. The physical prostration itself has taken place under every possible variety of circumstances—at home, abroad, in the church, and in the market-place ; in the crowded meeting, and the seclusion of retirement. One is stricken as he plies the shuttle or the loom ; another as his eye falls upon some familiar passage, or his ear is arrested by some oft-repeated invitation of the Word ; a third while he is engaged in secret meditation or prayer. “I have known the case of a man,” says the Rev. John Macnaughtan of Belfast, referring to another class of instances, after his visit to Ballymena, “going home from the market after he had sold his produce, passing along the roadside, and counting his money to see whether it was all right, when he sunk down as if sun-struck, and his money was scattered on the road.”

Of the several stages in the experience of those who have been the subjects of physical prostration, the *first* is characterised by an awful apprehension of impending evil, a fearful looking for of judgment and fiery indignation, accompanied by a crushing pressure on the region of the heart, inducing the loud despairing cry, or the groan of agony. In this state the sufferer is overwhelmed as by the billows of Divine wrath, so that human help is for the time of no avail, and all that man can do is to await the issue, committing it to Him who causeth light to arise in the darkness. Then is the period also of fierce wrestling, real or imagined, with the Evil One, whose personality is apprehended with terrible distinctness, insomuch that the soul is as an arena in which a death struggle is being carried on between the powers of light and darkness.

In the *second* stage, which is generally very sudden in its development, there is a transition from the deep depression before experienced to a calmer state of feeling, and some object, earnestly desired and longed for, stands out before the view—the

intensity of the mind's gaze being such that no human presence, although many may be intently waiting by, is realised. It is a sort of waking dream, in which the steadfast countenance and upturned eye denote the character of the inward exercise. The labouring chest no longer heaves under its oppressive burden ; there is a subsidence of the sob, the groan, the wail of lamentation, and the cold damps are passing off the brow. The arms that tossed about so wildly, are now stretched forth as if to embrace the prized and cherished object, and utterances like these drop from the lips in melting cadence,—“O blessed Jesus, come ! Thou art my hope, my life, my all ; wash me in Thy most precious blood ; take away this filthy garment, and cover me with Thine own pure righteousness ;” or more affecting still, as in the case of that little girl, but eight years old, who exclaimed imploringly, in her native patois, “O Christ, come to me ! and when you come, O dinna lea' me, but aye stay wi' me.” It is in this stage that images flit before the mind with all the vividness of reality, and as if possessed of shape and substance ; insomuch that the person, subsequently referring to his experience, will speak *as if* he had seen the dread realities of heaven or hell, although assured on calm reflection that the objects before his vision have only been his own thoughts embodied in that form.

And now a *third* experience ensues. It is that of sensible relief, a lightsome and liberated feeling, of which the chief ingredient is the assurance of forgiveness prompting to the outburst of rapturous praise. The fountains of the soul seem to be opened, and forth flows in unrestrained exuberance the gushing fulness of its joy. The bodily sensations correspond with the inward ecstasy, and even the plainest features glow as with an unearthly beauty. The heavy load, the incubus that weighed down all the spirit's energies, is lifted off, and there is a buoyancy and elasticity proportionate to the depressing burden. The new-born happiness seeks audible expression. The language of the lips is all in unison with the serenity that reigns within. “Christ and Him crucified” being once apprehended, the grand, the dominant desire is to commend Him to all

around. How often, then, are heard such words as those in which a Sabbath-school girl, some thirteen years of age, was addressing her little companions by her bedside, as she lay in much exhaustion after a season of mental agony, while a gleam of spiritual joy played over her pale countenance,—“O Annie ! O Jane, dear, come to Jesus ! He ’ll not put you away. Oh, give Him your heart, give Him *all* your heart, and He ’ll take away all your sins, and make you as happy as He has made me. Oh that all the sinners about here would come to Him ! He has room for them all. He would save them all.”

To the above may be added a *fourth* stage in the prostration—namely, the languor and exhaustion which are the natural reaction from the intense excitement by which the frame has been agitated, and by reason of which not only delicate females, but strong and stalwart men have often been for days unfitted for any manner of work.

Such bodily affections were almost universally associated with the awakening, when, for the first time, it appeared in any neighbourhood ; although in many places the work proceeded most satisfactorily without their presence, and they generally subsided as it advanced. From their novelty and publicity they naturally attracted a large share of attention, serving, no doubt, an important purpose, but often stimulating an idle curiosity, and in the case of the uneducated and ill-informed, leading to a confounding of the spiritual process with the physiological characteristics by which it was accompanied. There have been from the outset unreal cases presenting similar appearances, to which we shall advert hereafter.

## CHAPTER VI.

### THE REVIVAL IN ITS PROGRESS NORTHWARDS.

Broughshane—The Spinning Factory—The Profligate Nailer—Loughguile—The Woman by the Road-side—The “Gently Drawn”—The Fiery Baptism—The Struggle with the Evil One—The Joy Unutterable—Proofs of a Glorious Work—The Hidden Jewels—Private Exercises and Experiences of Ministers—Ballymoney—The Work among the Young—The Young Man who “would judge for himself”—The Deaf and Dumb.

WITHIN about three miles of Ballymena stands the village of Broughshane, the centre of a densely inhabited and almost exclusively Presbyterian district. At an early period, the awakening spread in that direction. One morning a number of young women were affected in a spinning factory hard by. Immediately intense excitement spread among the workers, and within an hour twenty or thirty persons, of both sexes, were laid prostrate. The business of the entire establishment was interrupted, and, as a matter of necessity, it was closed. When reopened two days after, nearly half the usual hands were absent. About the same time, a congregation of several thousands assembled in the open air in front of the Presbyterian church, and the services were not concluded till an advanced period of the evening. In the village itself, and all the country round, such meetings were of frequent occurrence throughout the summer months, and hundreds, there is reason to believe, were brought in connexion with them under the power of a Divine influence.

A visitor, at the beginning of the awakening, thus describes the presence and address of a Broughshane convert at a meeting

in a quarry pit, at which there were several thousands in attendance :—

“Near the end of the preaching, one old man stood up to address the multitude. He was a remarkable-looking man. I was beside him before he rose. A dealer in rags would not have given more than sixpence for all the clothes he had on his person. He bore the marks and tokens of a ‘hard liver,’ a confirmed drunkard. He spoke something to the following effect, as nearly as I can remember :—‘Gentlemen,’ and he trembled as he spoke—‘gentlemen, I appear before you this day as a vile sinner. Many of you know me; you have but to look at me, and recognise the profligate of Broughshane. You know I was an old man, hardened in sin; you know I was a servant of the devil, and he led me by that instrument of his, the spirit of the barley. I brought my wife and family to beggary more than fifty years ago; in short, I defy the townland of Broughshane to produce my equal in profligacy, or any sin whatever. But ah, gentlemen, I have seen Jesus; I was born again on last night week; I am, therefore, a week old to-day, or about. My heavy and enormous sin is all gone; the Lord Jesus took it away; and I stand before you this day, not only a pattern of profligacy, but a monument of the perfect grace of God! I stand here to tell you that God’s work on Calvary is perfect; yes, I have proved it, His work is perfect. He is not like an architect who makes a drawing of a building, and then he looks at it, and he takes out this line and that, or makes some other alteration, and frequently alters all his plan, and even when the building is going on, he makes some other change; but God drew out the plan of salvation, and it was complete, and He carried it out with His blessed Son Jesus; and it is all perfect, for had it not been so, it would not have been capable of reaching the depth of iniquity of —, the profligate nailer of Broughshane.’”

“It was towards the end of May 1859,” says the Rev. H. W. Carson, “that the first symptoms of the great awakening began to discover themselves in the parishes of Lochguile, Kilraughts, and Dunaughy.

"The first in these parts deeply moved about her sins and eternal interests, was a middle-aged woman. After six years' absence from the house of God, she felt a sudden inclination to return. The Word of God that Sabbath proved sharper than a two-edged sword. Her distress of mind grew deep; and never shall I forget the picture of misery she presented, as I found her sitting by the road-side wringing her hands, and with upturned, tear-dimmed eyes, suing for mercy. Her sins were indeed many and dark, but she never saw them before in the same colours. Let us trust we can add, 'Her sins, which were many, have been forgiven her.' This woman may be regarded as the type of a large number who have passed 'through fire and through water into a wealthy place.'

"No doubt the Lord drew not a few gently under the shadow of His cross. There was a youth of fourteen who attended a monster prayer-meeting in the village of Clough-mills, when there could not have been less than 2000 present, and when the arrows of the King flew thick, so that many fell down before Him in penitence; and, as he afterwards related, he felt his heart opening to Christ, while tears flooded his eyes. Another, somewhat older, who has since often told the story of his conversion, and earnestly invited others to taste the grace that was so abundant to himself, acknowledged, 'Oh, He drew me in gentleness and love!' The hearts of these youths, and others like them, opened like the leaves of a rose to the light of morning. Sitting in the sanctuary ere the exercises commenced, a middle-aged man began to think of the blood of Christ, (to use his own description of his blessed experience,) thought he saw blood, and then his heart, in a stream, flowed towards Christ. He went quietly home, retired to thank God for the revelation of His Son in him, and soon began to experience joy unutterable. His exclamation, on first meeting me afterwards, was, 'Lovely! lovely!' 'What?' said I. He replied, 'Jesus is lovely.' This was indeed a revival, or a vivid revelation of Divine things. The man had spoken of Christ, thought of Christ, but never before had he such a clear and lively impression of Christ. He was ever to him an historical



personage, but now He is a living reality with him, on the right hand and on the left.

“But while these were drawn gently, God dealt differently in the majority of conversions. Most passed through a terrible ordeal, and received, like Bunyan, a fiery baptism. Spectral-like, their sins affrighted them; millstone-like, their sins pressed them down. As the prisoner in the dock, hearing his sentence, and realising his awful death, has been known to shrink and swoon away, so, awakening to a sense of their condition, beholding the pit opening, and devils come to drag their souls away, they have uttered doleful cries, heartrending shrieks. They have been carried out from the church; we have followed them to the green, and marked the writhings of the body, expressive of the commotion within; and we remember, while standing over the quivering frame of a youth, a convert, turning round to a stout man, a somewhat unmoved spectator of the scene, and saying, ‘If sin does that in one so young, what must it do in the like of you, sir?’

“We do not affirm that all such prostrations were the fruits of saving, powerful convictions. On the contrary, in some cases these manifestations were the result of the workings of natural conscience, excited, as it must have been, by the awe-inspiring accompaniments of the revival, like a frozen snake brought near the fire. But, in most instances, conviction has been the bud which has passed into the fruit of conversion—the tide that has floated the stranded vessel off the sands—John the Baptist preparing a highway for the Lord. We have now in our eye a girl, who, while walking in a field near her father’s house, was visited with the Spirit. Her piercing cries attracted a neighbour to the spot. He thought some serious accident had befallen her; but no—the fear of hell had taken hold upon her. She was carried home, lay in bed for three days sobbing and sighing, till light dawned upon her darkness, and she began to tell her father and mother and friends what great things the Lord had done for her. I saw in her haggard face the marks of the trial, but no more were they to be regretted than would have been the marks of the angel that hur-

ried Lot out of doomed Sodom, had he left on his person the evidences of his firm and unrelenting grasp.

“The next stage in the spiritual history of the converts, as noted by us, has been frequently that of severe mental struggle with infernal power. Satan, tenacious of his prey, has contended with the Saviour, and in the rage of disappointment and mortification of defeat, has thrown down, as in the days of Christ’s sojourn on earth, the sinner coming; yea, has torn him in expulsion. Some do not believe in a personal devil, but there was strong evidence from the lips of converts. One told me how he had tormented her repeatedly. ‘How do you act in such circumstances?’ I asked. ‘Oh,’ said she, ‘I fly to Jesus and pray.’ She knew the secret of victory over her ghostly adversary. I remember standing over one whose soul seemed to us the most interesting of battlefields; for we had reason to believe it was the scene of encounter between Christ and the Evil One. The party lay with closed eyes, discoloured face, and twitching nerves, and, as she continued in this state, we heard her muttering ‘Satan, Satan,’ and as the fit grew less violent, and the struggle seemed drawing to a close and a happy issue, her ejaculation was, ‘Oh but the light of heaven is bonny!’ For days, for weeks, we have known parties suffering distracting fears and doubts. At last came relief in the consolations of the Holy Spirit—in the sweet whisper of peace. It was perhaps while singing the 40th Psalm, (which was such a favourite, and into the meaning of which so many hearts flew,) or while some Barnabas, some good man who went from house to house, reading such passages as ‘Let not your heart be troubled; ye believe in God, believe also in me,’ even then the means were blessed, and souls could bless God who comforteth in all tribulation. Like the disciples in the storm, they were agreeably surprised by Jesus drawing near, hushing the winds, calming the waves, and diffusing a great calm. *Jesus*—oh, how we have found the mention of that name sufficient to extract the arrows from guilty bosoms! And then the peace, and joy, and happiness that took possession of tempest-tossed souls were unutterable. I have seen the joy sparkling in the eye, or expressed

by clapping of hands, and heard one say he would not barter his peace for all the crowns of the globe.

“It is not, however, mere feeling which distinguishes these individuals; their spirit, their lives, their walk bespeak the marvellous revolution in their history. Is love to the Bible a proof of conversion? There is one who keeps it at her pillow, another who carries it in his pocket, for a hurried glance amid the business of the field. The summer before last, in a bog, were seen, in the hands of different parties, while resting from the labour of cutting turf, five packs of cards; last summer there were as many Bibles their companions in toil. Is fellowship with one another, another mark of grace? Numerous are the little prayer-meetings held in the cottages where neighbours assemble to read and pray with one another. A minister's steps, as he travels through the country, are repeatedly arrested by ‘the grave, sweet melody’ from some humble abode, where ‘they that fear the Lord speak often one to another.’ Is love of the Sabbath another evidence of conversion? One told me she longed for the return of the holy day, and Sabbath morning was the pleasantest of the whole week. Is liberality to missions another token of grace? There is a poor farmer who once gave only his sixpence on a day of missionary contribution, but now he lays down his pound-note, and feels it more blessed to give than to receive. It was thought this was done out of gratitude to God for reclaiming a vicious son. This may have been one reason, but the chief reason is that his own once niggard heart has been enlarged—his once close hand has been opened by the Spirit of God. You could not converse four minutes with the man without finding his speech bewraying him and marking his dignity. Are daily communings with the Most High significant of conversion? There are fifty houses which a heathen might have visited, and only discovered their inmates not to be heathens by the absence of everything like heathen devotion; lo, now they are ‘the tabernacles of the righteous, in which is heard the voice of joy and rejoicing.’ Morning and evening incense arise therein to God. Salvation has come to these

houses. There are swearers whose tongues now bless, and curse not. There are drunkards reclaimed by something more potent than the pledge; their burning lust has been cooled by the blood of the Cross; and not a few of these lift a warning voice among us against what they call invariably the *devil's cup*. So strong is the testimony borne by the Spirit against the use of intoxicating drinks, that four public-houses in the parish have closed, and those publicans who remain in the trade find their occupation almost gone. I know one who, some months ago, heartily cursed the revival and the prayer-meetings, for 'they had done him up.' The Sabbath, as might be expected, is a calmer, holier day. Fields and houses where once was heard unseemly carousal are now quiet, Sabbath-like. Many who once swelled the daring herd of violators of the holy day now go with the multitude who keep it holy, and help to augment the wondrously increased congregations of these parishes.

"Such, then, are the trophies of the revival—the glory of Christ—the monuments of the Spirit's work. Nor have we yet told the half of His doings, nor shewn forth a tithe of His praise. There is a host of believers who are quickened afresh. Once they were dull in prayer, but now how fervent! once careless in meditation, but now how earnest! once lax in efforts to spread Christ's gospel, but now how energetic! The holy fire has thawed the icy bonds of worldliness and carnality, and they are now full of holy zeal. Once they were like invalids—their religion feeble and sickly; now they are like patients restored to health and activity. Once their graces were like drooping flowers in a parched garden, but now they are invigorated beneath the genial influences of heaven. How a minister in a course of visitations is agreeably surprised by a believer unbo-soming his happy experience! One perhaps meets him, and says, 'Oh, sir, I was once complaining, "My leanness!" but now worm Jacob can thrash the mountains.' Another, he finds, who had been long walking in doubt and darkness, has had the fogs dissipated by the rising of the Sun of righteousness on his soul. A voice said, 'I am thy salvation,' and he has been delivered out of the gaol of fear and despair. How a minister, too,

finds fresh cause of gratitude in discovering some poor sinner, of whose conversion there has not been a word, because not affected publicly, and with striking signs, but who nevertheless is among the ransomed of the Lord, returning to Zion. There are jewels of this description hidden in obscurity like pearls lying at the bottom of the ocean ; and they will not be fully known till that day when the Lord makes up His jewels, and when nobles, kings, and queens will give more than all they ever gloried in to stand in the shoes of those same obscure weaver girls and servant boys.

“ It might be asked, ‘ Has the revival made any inroad on Popery in these parishes, or in the parish of Loughguile, where there is a large number of Romanists ? ’ The Spirit of God has been working in the enemy’s camp, in spite of all the charms of the priesthood to exorcise those possessed of an evil spirit, as it was reported, and all the nostrums proposed and detailed for what was called the *disease*. We heard of a case of prostration in a chapel, which the priest with callous heart ordered out of his sight at once. Some have actually renounced the errors of Rome, and embraced the truth in Jesus. One told me she would never again pray to the Virgin, (that God now worshipped on the altars of Romanism,) and she has been true to her profession. Some through the influence of relations have returned to the embrace of the harlot, but are still turning their eyes to the Dayspring ; others who were but partially convicted, may have apostatised for ever ; for we grant there are apostates. There have been counterfeits : the devil, as might have been expected, attempting to palm off the dead image for the living man. There are men like Felix—trembling for a while like an aspen-leaf ; like Herod, doing many things for John, and afterwards returning to the grossest indulgences. There have been, we do not deny, some excesses, extravagance, and error, but such we would deprecate no more than the disorder of the shroud on the resurrection of a dead friend. And notwithstanding the numbers who have deceived themselves and others, we gratefully recognise a great and good work. If the most powerful testimonies

against the gigantic evil of intemperance ; if the lie to the infidel in that Christianity which has proved itself no effete system, but life and power ; if the death-blow Popery and Unitarianism have received (for who could be a Unitarian after a multitude of Spirit-taught souls praying, ‘ Lord Jesus, have mercy—save ?’) above all, if the death-blow the kingdom of Satan has received, in depopulated jails, crowded churches, and purified society—if these things are matter of thankfulness, they are ours.

‘ Eternal Spirit, we confess,  
And sing the wonders of Thy grace.’ ”

Of the views and feelings by which the brethren in the ministry generally have been actuated at this solemn season, we give the following illustrations. The first is from the private diary of one in whose congregation a few weeks subsequently a great work of revival began, and is as follows :—

“ *May 24th.*—I am beginning to have more hope in prayer than I had. What I have heard of the Lord’s wonderful doings in America and in this land, and all apparently in answer to believing prayer, causes me to hope that God will answer my earnest prayers for the outpouring of His Spirit here. I do desire it above all things. God knows I do. I hope for it. I expect it. I think God is stirring my own soul in answer to prayer ; and I feel a burning desire for the conversion of the souls of my people to God. I have hopes of them, and believe that many of them are beginning to feel that there is a reality in religion, and are seeking the Lord in prayer. Oh that the Lord would indeed magnify His name and grace, and by signal displays of His power here, shew the people what conversion is, and what true religion makes men ! O Spirit of the Son, take the gospel hammer in Thine own hand, and bring it down on their hard hearts, and break them in pieces !”

The second is from the statement of a country minister, rehearsing the wonders wrought among his people :—

“ Our corner of Christ’s vineyard appeared to be very dry and barren until the beginning of June 1859. A few weeks

previous to that period I was stating publicly to the congregation that I felt greatly discouraged because I could not discover almost any conversions as the fruit of my labours, although I often sowed in tears. But lo, in a short time I was made glad in discovering the fulfilment of that sweet promise in the 126th Psalm, 'They that sow in tears shall reap in joy.' On the 3d June the Lord visited us with a copious shower, and watered all the district round about with the effusion of the Holy Spirit. At a meeting in the burying-ground adjoining our church about two thousand people were assembled—and oh, what a solemn assembly! About two hundred were stricken down in the space of a few hours; and, so far as I could learn afterward, every case terminated in real conversion. For many days subsequently some were similarly affected. Some time after I was addressing a little Sabbath-school, when the entire scholars were seized more or less, although only eight were stricken down.

"I believe that ours was the most remarkable visitation of any in Ireland, so far as I have yet heard. Were I to write all I know, there would be no end to my narration. I may wind up all by saying how much my own soul has been benefited since this great work began. One day when writing out a lecture in my own room, having the pen lifted up in my hand, and studying what I would write on the last section of the 10th verse of the 3d chapter of the Song of Solomon, the words being, 'And the midst thereof was paved with love for the daughters of Jerusalem,' a thrill of love came into my very soul, and believing it to be a greater manifestation of the love of Christ to me, I bowed my knees at the chair on which I sat, and oh, how joyfully I acknowledged such a kind and gracious visitation! And ever since I feel more happy than I did before—believing, as I do, that my loving Saviour has given me a peace that the world could not give or take away."

"I could state much to you," says another, "of my own happy experience, which I have made known to very few, as I have kept my lips sealed in regard to myself. I have pursued what I regard as the safe scheme, of keeping strictly to my own

congregation, speaking much of the work of Christ, the grace of the Spirit, and the love of the Father of all mercies."

To these statements we may add that of an aged and experienced minister, for upwards of forty years a labourer in the Lord's vineyard :—

"If there be a revival in religion," says the Rev. James Mayne, an aged minister, "where must it be expected to begin? who may be supposed to be the first partakers of it?—The *ministers* of religion themselves. As the sunbeams strike first upon the mountains, and as the clouds pour forth their treasures first upon the hills, which often form a kind of natural reservoir for the valleys; so it may be looked for that the spiritual rain will descend first into the pulpit, before it reaches the pews. The influence of ministers upon their flocks is very great, both for good or evil. 'Like priest, like people,' is a proverb founded on truth. We are in the midst of our people like *central* fires, producing a glowing atmosphere around us, or like icebergs, which chill everything in their vicinity. Should a revival take place among *them*, and not extend to *us*, we shall not only stop its progress, but undo what has been done; but if our piety be increased, the influence of it will, in all probability, be spread through the church.

"Before the season of revival, wickedness did very much abound in our country, and the love of many waxed cold. Often did I solicit the pouring out of the Spirit to enliven and awaken; often did I entreat, like the good John Brown of Haddington, "for dead Haddington, and wicked, withered East Lothian." So did I for dead Ballywatt, and withered, wicked Ballyrashane. I do rejoice to see the day *now* when the Spirit has been poured down from on high, and the wilderness and solitary place to be made glad, and the desert to rejoice and blossom as the rose. Yes, my prayers are heard, and I and my people have enjoyed times of refreshing from the Lord. I have been strengthened to do more labour with more ease and satisfaction *now* than I could have anticipated; and I rejoice in the Spirit's influences being so largely conferred for the enlivenment and enlightenment of the Church of God. And now at the



commencement of a new year, let us earnestly beg that this year 1860 may be the year of God's redeemed to many. We have a good Master. We serve the best of all Masters, *even Christ*. His service is perfect pleasure, and His reward, of all others, the most ennobling and enriching for time and eternity."

The Rev. Robert Park, for upwards of forty years the esteemed pastor of one of the Presbyterian churches in Ballymoney, writes as follows :—

"The revival movement in the parish of Ballymoney has been to me specially interesting. At nearly the close of a lengthened ministry to be permitted to see many of my charge brought to a Saviour, to know that some, over whom my heart has often yearned, are rejoicing in Jesus, and to believe that there are others in a hopeful state for eternity, has been not only gratifying, but greatly encouraging.

"As in other districts, the Divine sovereignty was exhibited here in the conversion of some of the despised of the people ; but the larger proportion of those who have given evidence of a real saving change were connected with our Sabbath schools, either as teachers or receiving instruction, or were members of families well instructed in Divine truth, and more or less regular attendants on the means of grace. It was not the least interesting fact in the history of God's work here, that He so touched the hearts of many young men who have since been zealously active in religious things.

"Of these there were instances where the power of Divine grace was most marked. Sometimes a *word* became an arrow to wound the conscience or touch the heart. Often an observation intended for another was made to alarm and convert ; intercourse with strangers, themselves affected, was blessed to many ; and journeyings, sometimes of curiosity or of recreation, were made efficient in the work of the Lord.

"Of these I shall give one out of many, illustrative of the ways of the Lord. A young man of a respectable family, accustomed to all the exercises of a religious household, himself the subject of careful early training in God's book and in God's service, yet without appearance of serious impression, or of

heart anxiety for spiritual things, was thrown within the sphere of heavenly influences. Intercourse with a beloved brother, himself brought to the Saviour, and a young friend recently turned to the Lord, made some impression on his heart, but without much outward manifestation. Accompanied by both, he journeyed from the parental roof to a neighbouring town, to judge for himself respecting cases of which he had heard. Separated from his companions, he wandered through different streets, until at length he found himself in one less frequented than the others. It is likely that his countenance indicated seriousness, though he himself was scarcely conscious of it. He was accosted by a respectable young female at a door—‘Was he concerned for his soul?’ He accompanied her through the hall into an apartment where were a number of young persons, some in prayer, others crying for mercy, others again declaring their new-found peace, all apparently much excited. Almost instantaneously he became overpowered, sank on the floor, and felt as he had never felt before. For three hours he remained without relief, the young lady kneeling by his side, whispering in his ear suitable words of Scripture, directing him in prayer, and wrestling with the Lord for his conversion. God’s time came, and it was a time of love. He arose a new man, with a heart warmed with divine life, thankful to God, and grateful to one who had been an instrument for good to his soul. He sought his friends, told what the Lord had done for him, and returned to his father’s house, to gladden hearts there with the tidings of his change. Of her who had been thus kind little could afterwards be known. She had come from Glasgow to see on this side the Channel the workings of Divine grace; had felt its power, had been useful to others, and returned to direct sinners in her own land to the same precious and willing Saviour.

“There is every reason to believe that that young man was truly converted to God. His walk since has been most consistent; his anxieties and exertions for others have been blessed; and he continues, within his proper sphere, to labour for souls, and to urge both young and old to turn unto the Lord.

“Another most interesting case occurred in one of the country parts of my district. A man, about thirty years old, born *deaf and dumb*, who had been educated at the institution of Claremont, near Dublin, and who is in attendance on my ministry, was working in the bog, preparing fuel for the winter. He was alone, with no exciting appliance. The Lord touched his heart. He felt the pangs of sin, and intense anxiety to have it removed. He endeavoured to make his way to his sister's house, where he resided. So prostrated was he in bodily strength, that he required to lie down and rest twice before he reached his home. During the night, and until the family were at breakfast the next morning, and preparing for public worship, it being the Sabbath, he was not relieved. The description of his manner and appearance, as given by his sister, was most striking. Literally, he jumped some height from the ground, clasped as if some person to his bosom, his countenance beaming with delight, and his whole person indicating gratitude and love.

“In my conversation with him afterwards by finger, he made me to understand that the first text of Scripture that impressed his mind and awakened comfort was Luke xv. 7, ‘Likewise joy shall be in heaven over one sinner that repenteth;’ the second, 1 Tim. i. 15, ‘This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.’ And again and again he laboured to shew me ‘how happy he was in coming to Jesus.’ In this, and in many instances that are before me, I fancy myself with Christ in the days of His ministry on earth, and almost see before my eyes the miracles that testified that He was the Messiah.

“Happy am I to say that most cheering evidences of God's work continue in our district. Everywhere meetings for prayer and Scripture reading—great thirst for hearing the word—increased attendance on the house of God and at the communion table—and seriousness and anxiety about the concerns of the soul. Oh that this may be but the first droppings, to be followed by a full shower of spiritual blessing, and that I may be spared a little longer to see many, many more brought into the fold of the Lord!”

## CHAPTER VII.

### THE REVIVAL IN NORTHERN ANTRIM.

Coleraine—Strange Excitement in a School-room—The Evening of 7th June—Meeting on the Fair-Hill—The Town Hall, and its Extraordinary Opening—Daily Morning Meeting there—Interesting Memorial—General Results—Testimony of Assistant-Barrister—Personal Narrative of Mr Haltridge—Portrush—Prayerful co-operation of the Episcopal and Presbyterian Ministers—Visit of Brownlow North, Esq.—The “Dunmull” Open-air Meetings—Illustrative Cases—The “Operation of the Spirit”—The Railway Labourer—The Ploughboy and his Muse—The old “Waterloo” Man—The Twin Sisters—The Little Orphan Maid.

THERE is one incident so striking in the commencement of the movement in Coleraine, that it cannot be omitted in any the most cursory statement on the subject. It is impossible to present it in a better form than has been done by Mr Arthur, in one of his Tracts on the Revival, in these words. After narrating an impressive scene witnessed by one of his brethren, a Methodist minister in the town, he says:—

“Not far from the spot where this took place stands a large school, belonging to the corporation of London, or that body connected with it, known as the Irish Society, who are landlords of Coleraine, and of much property around. In it a boy was observed under deep impressions. The master, seeing that the little fellow was not fit to work, called him to him, and advised him to go home, and call upon the Lord in private. With him he sent an older boy, who had found peace the day before. On their way they saw an empty house, and went in there to pray together. The two schoolfellows continued in prayer in the empty house till he who was weary and heavy-laden felt his soul blessed with sacred peace. Rejoicing in this new and strange blessedness, the little fellow said, ‘I must go

back and tell Mr ——.' The boy, who, a little while ago, had been too sorrowful to do his work, soon entered the school with a beaming face, and, going up to the master, said, in his simple way, 'O Mr ——, I am so happy; I have the Lord Jesus in my heart.' Strange words, in cold times! Natural words, when upon the simple and the young the Spirit is poured out, and they feel what is meant by 'Christ in you the hope of glory,' and utter it in the first terms that come! The attention of the whole school was attracted. Boy after boy silently slipped out of the room. After a while, the master stood upon something which enabled him to look over the wall of the playground. There he saw a number of his boys ranged round the wall on their knees in earnest prayer, every one apart. The scene overcame him. Presently he turned to the pupil who had already been a comforter to one schoolfellow, and said, 'Do you think you can go and pray with these boys?' He went out, and, kneeling down among them, began to implore the Lord to forgive their sins, for the sake of Him who had borne them all upon the cross. Their silent grief soon broke into a bitter cry. As this reached the ears of the boys in the room, it seemed to pierce their hearts, as by one consent they cast themselves upon their knees, and began to cry for mercy. The girls' school was above, and the cry no sooner penetrated to their room than, apparently well knowing what mourning it was, and hearing in it a call to themselves, they, too, fell upon their knees and wept. Strange disorder for schoolmaster and mistress to have to control! The united cry reached the adjoining streets. Every ear, prepared by the prevailing Spirit, at once interpreted it as the voice of those who look upon Him whom they have pierced, and mourn for Him. One and another of the neighbours came in, and at once cast themselves upon their knees and joined in the cry for mercy. These increased, and continued to increase, till first one room, then another, then a public office on the premises, in fact, every available spot, was filled with sinners seeking God. Clergymen of different denominations, and men of prayer, were sought, and they spent the day in pleading for the mourners;—sweetest

of all the toils that this earth doth witness, when men, themselves enjoying heavenly peace, labour in intercession for those who are now, as they were once, broken-hearted by a sight of their sins, and striving to enter in at the strait gate, in order to walk in the narrow way! Thus passed hour after hour of that memorable day. Dinner was forgotten, tea was forgotten, and it was not till eleven o'clock at night that the school premises were freed from their unexpected guests."

The following statement respecting the movement in Coleraine is furnished by the Rev. J. A. Canning of that town :—

"Upon the evening of the 7th of June 1859, an open-air meeting was held in one of the market-places of the town, called the 'Fair-Hill.' The announced object of the meeting was to receive and hear one or two of the 'converts,' as they began to be called, from a district some eight or ten miles south of Coleraine. The evening was one of the most lovely that ever shone. The richly wooded banks of the river Bann, which bounds one side of the square in which the meeting was held, were fully in prospect, and there was not a cloud in the sky. Shortly after seven o'clock, dense masses of people, from town and country, began to pour into the square by all its approaches, and in a short time an enormous multitude crowded around the platform from which speakers were to address the meeting. After singing and prayer, the converts, a young man and a man more advanced in years, and both of the humbler class, proceeded to address the meeting. Their addresses were short, and consisted almost entirely of a detail of their own awakening, and earnest appeals to the consciences of sinners. After the lapse of nearly an hour, it became manifest that more than one-half of the congregated multitude could not hear the voices of the speakers on the platform, when it was suggested that the people should separate into distinct congregations or groups, and that a minister should preach to each group. This was immediately done, and some three or four separate audiences were soon listening with most marked attention to as many preachers, for all the ministers of all the evangelical churches in the town were present.

“I was engaged in addressing a large group of people, composed of all ages and of all ranks of the community, from a portion of Scripture, when I became struck with the deep and *peculiar* attention which manifestly every mind and heart was lending to what I spoke. As to manner, my address was very calm; and as to matter, it consisted of plain gospel truth, as it concerns man’s lost condition on the one hand, and the free grace of God, as displayed in salvation, on the other. I know that the addresses of my brethren were of a like character. I never saw before, in any audience, the same searching, earnest, riveted look fixed upon my face, as strained up to me from almost every eye in that hushed and apparently awe-struck multitude. I remember, even whilst I was speaking, asking myself, how is this? why is this? As yet, however, the people stood motionless, and perfectly silent; when, about the time at which the last speaker was closing his address, a very peculiar cry arose from out a dense group at one side of the square, and in less than ten minutes a similar cry was repeated in six or eight different groups, until, in a very short time, the whole multitude was divided into awe-struck assemblages around persons prostrate on the ground, or supported in the arms of relatives or friends. I hurried to the centre of one of these groups, and having first exhorted the persons standing around to retire, and leave me to deal with the prostrate one, I stooped over him, and found him to be a young man of some eighteen or twenty years, but personally unknown to me. He lay on the ground, his head supported on the knees of an elder of one of our churches. His eyes were closed; his hands were firmly clasped, and occasionally very forcibly pressed upon the chest. He was uttering incessantly a peculiar deep moan, sometimes terminating in a prolonged wailing cry. I felt his pulse, and could discern nothing very peculiar about it. I said softly and quietly in his ear, ‘Why do you cry so?’ when he opened his eyes for an instant, and I could perceive that they had, stronger than I ever saw it before, that inward look, if I might so express it, which indicates that the mind is wholly occupied with its own images and

impressions. 'Oh!' he exclaimed, high and loud, in reply to my question, 'my sins! my sins! Lord Jesus, have mercy upon my poor soul! O Jesus, come! O Lord Jesus, come!' I endeavoured to calm him for a moment, asking him to listen to me whilst I set before him some of the promises of God to perishing sinners. At first I thought that I was carrying his attention with me in what I was saying, but I soon discovered that his whole soul was filled with one idea—his guilt and his danger; for in the middle of my repetition of some promise, he would burst forth with the bitter cry, 'O God, my sins! my sins!' At length I said in his ear, 'Will I pray?' He replied in a loud voice, 'Oh, yes!' I engaged in prayer, and yet I doubt whether his mind followed me beyond the first sentence or two. As I arose from prayer, six or eight persons, all at the same instant, pressed around me, crying, 'Oh, come and see (naming such a one)—and—and'—until I felt for a moment bewildered, and the prayer went out from my own heart, 'God guide me!' I passed from case to case for two or three hours, as did my brethren in the ministry, until, when the night was far spent, and the stricken ones began to be removed to the shelter of roofs, I turned my face homewards through one street, when I soon discovered that the work which had begun in the market square was now advancing with marvellous rapidity in the homes of the people. As I approached door after door, persons were watching for me and other ministers, to bring us to deal with some poor agonised stricken one; and when the morning dawned, and until the sun arose, I was wandering from street to street, and from house to house, on the most marvellous and solemn errand upon which I have been ever sent.

"Throughout the following day, the 8th of June, scenes similar to those which I have alluded to continued to occur in private houses in almost every street. In the evening a dense multitude assembled again in the market-place; and again, simultaneously with the preaching of the gospel and prayer, many more than on the preceding evening sank upon the ground, and with bitter cries besought the Lord Jesus Christ to come in mercy to their souls. Profiting by the experience of the pre-



ceding night, elders of the churches and other Christian people sought now to find some building, where the many 'stricken ones,' as they began now to be called, from the surrounding country might receive shelter, and the attention of Christian ministers and others until the morning. Just at this period the new Town Hall of Coleraine had been completed, though it had never yet been used for any purpose. Some one suggested it as a fitting place of shelter. The suggestion was at once acted upon; and in the town a solemn interest attaches to the beautiful building, from the fact that the first use for which it was ever employed was to shelter in its halls many, very many poor sinners, whilst they agonised with God for the pardon of sin.

"I may here mention that our Town Hall has been the scene and witness, for seven months, of one of the most blessed fruits of God's gracious work among us. Early in June a meeting for united prayer, by members of all evangelical denominations, began to assemble at half-past nine o'clock, to continue for half-an-hour. For months the spacious hall continued to be filled at the appointed hour, and up to this day (January 12, 1860) a very large attendance of earnest worshippers assembles for praise and prayer. In the month of August the writer suggested that a copy of the Word of God should be purchased for the use of this union prayer-meeting, and to serve as a memorial to other times of the gracious work of God among us. The suggestion was very ardently adopted, and a copy of the Scriptures, of the largest size, and in very costly binding, was procured, and now appropriately and impressively witnesses every morning for Him who sent 'times of refreshing.' The following inscription is engraved on the fly-leaf of this Bible:—

" 'This copy of the Holy Scriptures, purchased by the contributions of Christians of all evangelical denominations in Coleraine, who have been attending a union prayer-meeting in the Town Hall, is intended to be—

" '1st, A memorial of the most gracious and wide-spread religious awakening, which commenced upon the evening of the 7th of June 1859, at an open-air meeting for prayer and preach-

ing of the gospel, held on the "Fair-Hill" of Coleraine, when many, with strong crying and tears, were led to exclaim, "What must I do to be saved?" and when many more throughout the night, and during the period which has since elapsed, were led by the Spirit of God to embrace an offered Saviour, and to find peace and joy in believing.

"It is meant to be,

"2d, A memorial of the first opening of the new Town Hall of Coleraine, when upon the night of the 9th of June 1859, nearly one hundred persons, agonised in mind through conviction of sin, and entirely prostrate in body, were borne into that building to obtain shelter during the night, and to receive consolation from the instructions and prayers of Christian ministers and Christian people.

"And this copy of God's Word is intended,

"3d, To be a memorial to other people and to other times, of the blessed spirit of union and brotherly love, which has been one fruit of God's wondrous work in Coleraine, and which has found its expression, and its witness, in the crowded union prayer-meeting, which assembles daily in the Town Hall, from half-past nine until ten o'clock.

"Filled with adoring gratitude to Almighty God for the gift of His Holy Spirit, by whom many hundreds have been brought to the Saviour, the Lord Jesus Christ, We, the ministers of the gospel in Coleraine, presidents of the union prayer-meeting, together with the committee of management, do subscribe our names to this inscription; expressing our desire and determination, that this copy of the Holy Scriptures shall be committed to the custody and safe keeping of the chairman of the town commissioners, or other chief civic authority for the time being, as a token of our gratitude to God, for the times of refreshing with which He has been pleased to visit Coleraine, and a witness to other days of "how good and how pleasant it is for brethren to dwell together in unity."

"JAMES O'HARA, Rector of Coleraine.

J. ALFRED CANNING, Minister of 2d Presbyterian Church.

J. MACDONNELL, Minister of 3d Presbyterian Church.

JOHN KYDD, Pastor of Congregational Church.

GEO. VANCE, Wesleyan Minister.

WM. RICHEY, Minister of the 1st Presbyterian Church.'

*(Here follow the other names.)*

"Many hundred ministers and other servants of Christ from all countries, but especially from Scotland, have visited Coleraine during the summer and autumn, and, so far as is known to the writer, have gone away impressed with gratitude to God for what they saw and heard. Mercifully preserved from some painful and hurtful accidents which accompanied the work of revival in some other localities, we have gone on to this day reaping its blessed fruits. The drunkard, the poor out-cast woman, the careless, the godless, the dupe of error, the young, the old, all are with us to this day, to witness by altered habits and new lives, that a holy power has been among us. To hear the drunkard and blasphemer *pray*, whilst by his side, to right and left, kneel fallen women bathed in tears, and the man who lived without God in the world adding his deep Amen, are sounds and sights which we have been privileged to hear and see. Full sanctuaries, full Sabbath schools, full prayer-meetings, brotherly love, increased liberality, and additions by hundreds to the communion of the churches,—these are the fruits that remain to witness to the character of the work which will make the summer and autumn of 1859 to be long remembered in Coleraine. As I wrote the last sentence, our local newspaper was put into my hands, and I close by extracting from it the following statement from the bench of our local County Court, by a judge who would adorn any bench:—

"The Barrister, addressing the Grand Jury, said—"When I look into the calendar for the last three months, and in memory look back on calendars that came before me, I am greatly struck with its appearance on this occasion. During the entire three months which have passed since I was here before, I find that but one new case has to come before you, and one

which is in some respects very unimportant." After directing the jury as to this case, his Worship continued,—“Now, gentlemen, as I said before, I am greatly struck at the appearance of this calendar, so small is the number of cases, when I formerly had calendars filled with charges for different nefarious practices, pocket-picking, and larcenies of various sorts. Now, I have none of these, I am happy to say. How is such a gratifying state of things to be accounted for? It must be from the improved state of the morality of the people. I believe I am fully warranted now to say that to nothing else than the moral and religious movement which commenced early last summer can the change be attributed. I can trace the state of your calendar to nothing else. It is a matter of great gratification when we see the people of this county improving, and I trust that no temptations of any sort will arise by which they can be induced to forsake the paths of rectitude. Now, gentlemen, I would be inexcusable were I to occupy your time merely for the sake of addressing you, and as there is nothing to address you on, I need not detain you.””

Much has been written and published respecting the revival in Coleraine. The place itself was so accessible and the work so striking, that hundreds of strangers in the course of the last summer visited it, and carried back with them the good tidings. Through the medium also of the *Coleraine Chronicle*, much valuable information was circulated, especially since the memorable day in its history when its publication was delayed through the agency of the quickening Spirit touching the hearts of several of the compositors, and so for the time incapacitating them for their ordinary avocations.

There is one incident, in the form of a personal narrative by an individual from Coleraine at a meeting in Glasgow, which is so extraordinary that it cannot be omitted here. I have made inquiry into the accuracy of the statements, and find them perfectly correct. The name of the narrator is Mr Haltridge :—

“It was in the year,” he said, “when God was pouring out the vials of His wrath upon the three kingdoms, that I went

to Coleraine. When the hand of God lay upon the place, many turned to the Lord; but when it was removed, many turned like the sow that had been washed to her wallowing in the mire. He who stands before you was one of the latter sort. I stole my indenture and ran away to Belfast. I wished to join a body of Christians there, but they got a letter from Coleraine telling them not to receive me. One man told me on the Sabbath the communication which he had received, and wanted me to go back. I, being of a proud, rebellious spirit, refused to do this. I was laid upon a sick-bed for six weeks. After I got better I was going away to the theatre. His brother, seeing me, came after me. He stopped me, and brought me into his house. He wanted me to pray to God. I said I had no call to pray to God—what would I pray to Him for? He told me to cry, ‘God be merciful to me a sinner.’ I went down to my knees and repeated these words, and rose up and said, ‘Will that do, now?’ He said, ‘No;’ and made me kneel down by him, and he prayed with me. After this, I went to the theatre, cock-fighting, horse-racing, &c. I wanted to form a marriage connexion with a young woman, the daughter of Christian parents, and went to church with her, putting on a hypocritical face; but her parents were very much against her taking this step. This is a warning to all here, in this respect, never to disobey their parents. You see one standing before you who put out his wife to the door, and took her clothes, to the value of £20, and burned them. You see one before you who loaded his gun to shoot his own son. You see one before you who took a car and drove down three miles to throw himself into the sea, and was found upon a rock with the billows dashing at his feet. And you would think that this was enough; but not so. You see one before you who was tried for taking away the life of a fellow-creature. I tried to break the Sabbath-day in every possible manner. I took money in my pocket and went away to Portrush and other watering-places to break the Lord’s-day. Not one in Coleraine would speak to me, and I did not give one in Coleraine the credit of being a Christian but one woman, who always spoke to me and asked for me when

she saw me. On a Monday I went to my son, who was cashier, and took charge of my business, and demanded five pounds. He gave it me in case I should play any mischief. It only lasted me that day. I demanded other five on Tuesday; this lasted me till Saturday. The Reverend Wm. Richey had overwrought himself with hard work, and was laid upon his bed. The doctor told him he had only half-an-hour to live, (although he recovered after a lingering illness,) and asked if he had any matters to arrange before he died. He pulled out a sealed packet from under his pillow, and said—‘Will you give this to Mr Haltridge?’ It was a few days after this the doctor gave me the package. (By this time I was brought under conviction.) He said he did not know what it was. I opened it. It was that little book, ‘Come to Jesus.’ I was in great distress one day, and I went away from my house about a quarter of a mile. I leaped over the wall and went into a summer-house there, in order that the dews of heaven might cool my fevered brow. I put my hand into my pocket to pull out my handkerchief, and that little book came into my hand. I would not give it for all Glasgow. One thing had escaped my memory. When the revival broke out, my son, a promising youth of twenty, although not brought under the grace of God, attended a meeting held at Market-hill, and was ‘stricken’ down. A good woman came to me while I was reading the flimsy trash of the day—‘novels’—which I always did: I think it was *Reynolds’s Miscellany* I had at that time. She said—‘Mr Haltridge, kneel down and give God thanks, your son is stricken down.’ I ordered her to go out of the way, and went to my bed-room, and shut myself up for eight hours. They brought him and laid him on the sofa. I heard his cries. For twenty-four hours no one could tell whether he was dead or alive; but when God revealed Himself to him, the first thing he said was—‘God be merciful to my wicked father.’ I heard all this. My daughter attended meetings that were held in the school-house. She was ‘stricken’ down, and cried to God for mercy. The prayers of my Christian wife were now answered.

She was a Christian from her youth up. I have seen her often at the bedside praying. I have taken the pillow and thrown it at her, at the same time lifting up my arm and defying God to do His worst. On Sabbath morning I was to go away to spend the Lord's-day in the same manner as before ; but my wife came to the door and said, ' You will not go out to-day.' I drew back, and was for making my way out, but she and my daughter laid hold upon me, and drew me into the parlour, and reasoned with me until I promised to go to church. I went to the house of God. A hymn was given out to be sung. It was the same hymn that was blessed to the conversion of an actress. When I came to the second line, God laid His hand upon me ; my book was trembling in my hands. My wife saw me going to fall, and let my head fall in her lap. I lay there for two hours. I was not sensible, but they told me I was crying for mercy. When I awoke I was surrounded by kind friends, who were praying for me ; but the one that prayed loudest and longest was a boy, fourteen years of age, named John Hall. He had found the Lord himself, and he was crying, ' Lord reveal Thyself to Mr Haltridge.' My son took the one arm, and a kind friend the other, and helped me home. I was not able to walk ; my feet refused to carry me. On reaching home I was laid upon that sofa on which, a month before, my son was laid. My son kept family worship in the house. God opened my mouth that night to pray. I got peace from that text, ' Arise, and go thy way : thy sins, which are many, are forgiven thee ; go and sin no more.' I now felt such love to my fellow-men, that I thought I could stand on a mountain top and take the whole world in my arms. And as Christ told His disciples to begin preaching at Jerusalem, I was called upon to speak at meetings held in that place which has been the scene of my former life."

PORTRUSH.—Nowhere, perhaps, was there a more interesting movement than in Portrush, one of the principal watering-places in the north, a few miles from the Giant's Causeway, and during the whole season crowded with visitors,

many of whom, there is reason to believe, were sharers in the blessing. I have received a lengthened narrative from the Rev. Jonathan Simpson, from which I give the following selections:—

“By a strange coincidence in the Divine providence, both the clergy of the parish church and the Presbyterian minister of the town of Portrush were attracted to Ballymoney in the same week, without any previous concert with each other, to see and investigate the remarkable work of revival going on there in its earliest stages. The former called on the latter, and proposed an open-air union-meeting for prayer, into which he cordially entered; and the three knelt in prayer in the manse, craving a blessing on the proposed meeting, led by the senior Episcopal minister. Their hearts were melted by the love of Christ, and with suffused cheeks they felt that God was about to give a blessing; and they were not disappointed; blessed be His name!

“The meeting took place on the 6th June, on the hill in the rear of the town, and was very large, probably two thousand being present: the town contains a population of about nine hundred souls. Short addresses of only a few minutes were delivered by the local ministers and several persons, usually called ‘converts,’ from Ballymoney; and a very remarkable scene took place, that will never be forgotten in the village, nor by many of its inhabitants in eternity. The first two ‘stricken’ ones were, one a Presbyterian, and the other an Episcopalian, as if God would honour the first union prayer-meeting.

“Next morning assembled the first daily union prayer-meeting, which was continued with great success till the close of the bathing season, in September. As many as one hundred and fifty-one have been counted leaving it, and in some instances several went away who could not get in; while a ball-room, erected during the summer, could get none to dance in it. The two first mornings a young man, in each case, came under conviction of sin—one Episcopal, the other a Presbyterian.

“The churches were crowded all summer. The Episcopal church has been enlarged, and the Presbyterian would require



to be double its present capacity, to contain the anxious applicants for accommodation.

"Brownlow North, Esq., visited most opportunely, and, by his earnest and thrilling appeals, largely contributed to advance the glorious cause. He preached twice in the Presbyterian church, Portrush, and addressed two open-air meetings, one in the town, and the other at Dunmull. The latter was the noblest meeting ever seen in the neighbourhood; the very sight was grand, apart from its bearings on eternity. Mr North, accustomed to large audiences, computed it at seven thousand; and so many were stricken that day, that the people in the neighbouring houses never got to bed the entire night. So many hearts were bleeding under a sense of sin, and weeping over a pierced Saviour."

I shall here interrupt the course of Mr Simpson's narration to introduce a statement with reference to the meeting above mentioned, by the Rev. Mr Sutherland of Inverness, who was also present.

"At Portrush, on Sabbath, I had the privilege of hearing Mr Brownlow North address an overflowing auditory, and had myself the opportunity of preaching in the Presbyterian church. At three o'clock in the afternoon, Mr North, Mr Simpson, Messrs M'Quilkin and Meneely, from Connor, and I, proceeded to a hill in a central locality called Dunmull, a beautiful and commanding object about four miles from Portrush. About six thousand people were congregated on the slope of the hill, and some hundreds crowning its crest. It was a day of wonders in this season of wonders, done in the name of the Holy Child Jesus. You could almost say before the service began, judging by the prayerful and devout aspect of the people, 'There is the sound of abundance of rain.' Many ministers, students of divinity, and Sabbath-school teachers from a distance, were present in the auditory; also, many tourists, Zaccheus-like, from motives of curiosity. It is impossible for me adequately to describe the scenes I witnessed, and the impression they produced. I witnessed the 'smiting down' in every phase of its development, from the simple swoon to the prostration, accom-

panied by the most fearful convulsions of the bodily frame, and overwhelming mental anguish, venting itself in piercing cries for mercy or wailing notes of despair. It would be too painful to behold those extreme mental and physical sufferings did we not feel assured that their subjects would have a reaping time of joy. Instead of there being any organised system of excitement, the prayers and addresses were calm, simple, judicious, and strictly scriptural, yet the arrows of conviction flew thick, and fixed that day in the hearts of many of the 'King's enemies.'

"Meneely was directing them to the Lamb of God, and telling his own experience, and the happy termination to his own soul-distress, when, like Christian, he got a view of the cross, and his burden fell from him; and in a moment a servant lad, standing quite close to me, fell down as if shot, or pierced through the heart by some invisible hand. A few convulsive movements followed, as if struggling with an unseen enemy; then for about half-an-hour he lay prostrate on the earth, with his eyes fixed on the sky, and his lips muttering some sounds, at first unintelligible, but as his consciousness returned, resolving themselves into cries to Jesus for mercy. He begged not to be carried away, and within an hour sat up, and for the rest of the day seemed alternately to be listening and to be absorbed in silent prayer. Another young man was very violently smitten, and from his irrepressible agony it was necessary to carry him out, like the wounded King of Israel, from the midst of the host. I was directed to accompany him to a house at a little distance, whither it took all the strength of four men to carry him. The weight on his heart was heavier than human nature could sustain, and his nervous system was completely overborne. I could not bear the fearful sight, were I not convinced that this terrible struggle would terminate in victory, and that the Divine mandate would speedily go forth—'Peace, be still,' and there should be a great calm. For a quarter of an hour, during which I remained with him, it seemed to me by the varying expressions of his countenance, as if he were alternately drawn to some lovely spectacle, when an

attractive smile and a supernatural light played on his features ; and again repelled and horrified by some terrific object, when fearful writhings and convulsions ensued. No wonder, when relief is vouchsafed from this great agony that they take up, and sing with such grateful delight the words of the 40th Psalm—

‘ He took me from a fearful pit,  
And from the miry clay,  
And on a rock he set my feet,  
Establishing my way.’

“ There were about a dozen affected similarly, but not so violently, though, perhaps, it would not be too much to affirm, that ten times that number were brought to a conviction of sin, while some found peace in Jesus. Mr North’s address was truly admirable. It was directed to young converts, and contained most seasonable and excellent counsel.”

From the numerous cases furnished by Mr Simpson, I shall select the following as representative of many others :—

“ *An Operation of the Spirit.*—On Tuesday morning, 7th June, before going out to the prayer-meeting at seven o’clock, a farmer called at the manse wanting to speak privately to the minister. ‘ What have you to say to me ? ’ ‘ Sir, *I have got an operation of the Spirit.*’ Wonderful spiritual surgery that, that cuts out ‘ the hard and stony heart out of the flesh,’ and substitutes ‘ a heart of flesh ! ’ Such ‘ an operation ’ H. C—— had got. He had gone home from the union open-air prayer-meeting deeply impressed ; the burden of sin lay so heavy on his soul, he could not sleep. He rose from his partner’s side without telling her of the tempest of agony sweeping his bosom, dressed, took the key of his barn, went there to fall upon his knees, and, like Jacob, ‘ wrestle with the Angel Jehovah-Jesus till the dawn of the day,’ and say, ‘ I will not let thee go, except thou bless me.’ Like the patriarch he wrestled, like him he sped. He got the blessing, and became ‘ Israel,’ a ‘ prince with God.’ He got ‘ an operation of the Spirit,’ and, without waiting till his wife was up, he came away to tell the minister, and to ask him if he (H. C——) should tell to others the work of grace on

his soul, as the lines were forced on his memory when he obtained relief—

‘ All that fear God, come, hear, I’ll tell  
What He did for my soul.’

(Ps. lxxvi. 16, Scotch version.)

He went to the prayer-meeting, made his statement, gave out those lines to sing ; and while singing, a young man, some sixteen years of age, turned pale, went out impressed, and shortly after the meeting closed, a little weeping sister was for the minister, to say *brother Willie was very ill*. That sister, about fourteen years of age, came under deep convictions of guilt that day, and both seemed to have found a Saviour.

“ *The Railway Labourer*.—Next evening, after return from country visits, a man was in waiting for me at the manse. He is a railway labourer, had been at the Monday evening meeting, been deeply impressed, and under sore exercises of a sense of sin ever since—had often, during the week, left the other men on the line, and gone behind the fence to weep. At last the proud heart, brought down by conquering grace, must seek relief in counsel—came down on a freight-truck attached to a train—*literally ran from the station to seek the minister*. On reaching the school, and finding from my teacher I was not at home, the pent-up feelings found relief in a flood of tears. The teacher, a worthy, excellent young man, offered all the counsel he could—came with J. M—— to the manse, and prayed with him—took him to one of the elders, who also offered counsel and prayer— and sent for the curate, who kindly came and spoke and prayed with him. Still he remained ; and when I entered told his story of guilt, while he sat trembling like a whipped child, and said he had broken every commandment of God except the sixth and eighth. Besides that, he never set foot in a place of worship, nor bowed the knee to God. On one occasion he was so drunk he lay down on the rails, and only for some one passing and hauling him off, he had been, by the next train, a mangled corpse, and his poor soul in hell ; and then he asked if it was possible *such a sinner* could get mercy. ‘ Perfectly

so, for God says it—"The blood of Jesus Christ his Son cleanseth us from all sin." "Him that cometh unto me, I will in no wise cast out." (1 John i. 7; John vi. 37.) After a few more words of counsel, prayer was offered, and he withdrew greatly relieved. He was a married man somewhere about twenty years, father of ten children—had no connexion with any place of worship. Since then he has been most regular, has also established the worship of God in his family, *and has a weekly prayer-meeting in his house.* Wife and eldest daughter were both afterwards 'stricken,' and the three were among nine pleaders before my session to dispense with the usual lengthened examination for the Lord's Supper, and admit them at our last communion. They were admitted, and 'go on their way rejoicing.'

*"The Ploughboy and his Muse.*—During the prayer in a farmhouse one day, there was much emotion. At its close, a tall, stout, able-bodied young man, twenty years of age, R. R——, the farmer's eldest son, approached one of the ministers trembling, and seizing him by the hand as tears flowed fast—'Mr S——, you can't leave.' 'Why, Robert?' 'Oh, you can't leave me in this state!' 'Why, what's wrong?' 'Oh, I'm so ill—*such a load upon my heart!*' 'But can't you go with your load to the cross, and Jesus will take it from you? He says, "Come unto me, *all ye that labour and are heavy laden,* and I will give you rest.'" 'Oh, but I can't go.' 'Can't you pray Christ to take you?' 'No, I'm so ill, I can't; will you pray?' So saying, he fell on his knees before me, and I had to proceed in prayer. He had just come in from the plough, with his horses, in time to catch the prayer that, by the Spirit's grace, enabled him to 'put his hand to *another* plough,' and I thank God he has *not* 'looked back.' The accompanying piece of poetry by him shews his mental complexion. It has found its way into the public prints; and after going the rounds of the press here, I have seen it in the *Sunday School Times*, published in Philadelphia, and the weekly organ of the American Tract Society. It is headed, 'A Convert's Prayer,' and the signature at first was, 'By a Ploughboy, near Portrush:—'

## ' THE CONVERT'S PRAYER.

' O heavenly Father, hear my cry! oh, let Thy Spirit come  
 In rich effusion on my soul, and make my heart Thy home!  
 Imperfect, Lord, are all my ways in this sad vale of tears,  
 But let my Saviour's promise, Lord, remove my doubts and fears!  
 Teach me to know Thy holy Word, by inspiration given,  
 And let Thy will be done on earth as it is done in heaven.  
 Go forth, O Lord, to all the world, touch every heart below,  
 That when the gospel trumpet sounds, men every note may know.  
 Oh, let my wild, unruly tongue, that oft blasphemed Thy name,  
 No more be heard to utter words of folly, sin, and shame.  
 Create in me a thoughtful heart, both humble and sincere,  
 And in the mansions of the blest may I fill up the rear!'

"*The Old 'Waterloo' Man.*—Another remarkable case arising out of that precious Sabbath. An old soldier of the Duke of Wellington, whose regiment had been disbanded after Waterloo, and now seventy-three years of age, had stood, till late in the evening, watching a poor Roman Catholic girl whom some Christian ladies had removed to their house. Next morning early, the old soldier's wife was down for the minister. Having so many visits to make that day, even with a good steed, it was afternoon before I reached the old man. He sat up in bed half-dressed, and was in an awful agony of prayer, hands clasped, tears pouring, without any attempt to wipe them away. His attention was diverted for a few seconds by my presence, and grasping my hands with both his in iron grasp, he held me like in a vice; but soon letting go his hold, which was a great relief to me, he burst out again in a tempest of prayer, of which this is a specimen:—"O blessed Saviour of the world, melt this hard heart, this wretched heart! It is a hard heart, a wretched heart. O blessed Saviour, pour out Thy Holy Spirit on every wretched sinner like me! Oh, a heart pressed down!" 'Pressed down with what, Billy?' I interposed. He replies, 'Sin—Satan!' and then proceeds in prayer:—"O Saviour, free me! Oh wash me in "the fountain opened!" Oh, plunge me in it! I know He'll not "put my soul to shame, nor let my hope be lost." O blessed Saviour, I won't distrust you one

jot! O dear Saviour, dear Lord and Saviour, forsake me not!’ When asked what enabled him to pour out such prayers, he replied, ‘It is nothing but the work of heavenly love by the Holy Spirit;’ and catching the idea of ‘heavenly love,’ he interweaves it in prayer:—‘O Heavenly Love, subdue me! Oh, He will be my Friend!’ When, according to custom, I asked what I should pray for when I knelt beside him, he replied, ‘For the abundant outpouring of the Holy Spirit on this wretched heart, and on all that desire Him.’ Be it remembered the old man can’t read a word.

“*The Twin Sisters.*—The following is a case of sisters who were affected at the Dunmull meeting:—They continued to pray night and day, ‘Lord remember me’—so much so, that their mother has informed me *she has heard them repeating it through their sleep.* A faithful God listened to artless country girls of sixteen years of age, the only surviving children of their parents, and at the close of a prayer-meeting in the neighbourhood both were ‘remembered.’ And how precious the thought that the God of love gave both the second birth the same night, as He had done the natural birth! On our first visit after the ‘Lord remembered them,’ the fountains of feeling were unsealed, and gave forth their sparkling treasures. It was moving to see the girls sitting side by side repeating alternate verses of the 12th chapter of Isaiah. An old gentleman from London, and a rector of Hereford, England, accompanied me. The latter asked to be allowed the privilege of praying in that house, and remarked when we passed out, ‘I wish my bishop had been here to-day. I think he would have altered his next charge to his clergy about the Irish revival;’ and the old Londoner, who was very much overcome, when he had dried his cheeks, lifted up both hands, and exclaimed, ‘Well, if this be hysteria, *God grant that London may be soon smitten with it!*’

“*The Little Orphan Maid.*—Only one other case I mention. It is that of a fatherless, motherless, orphan little servant maid. She is only thirteen years of age, and when about seven was left by a wretched mother in a farm-house, and she never came back to inquire after the child; and some time after the poor thing

heard all the being she had for a mother was dead. It was early for the little creature to put down her tiny hands to work for her bread; but so it was, and she can say, 'When my father and my mother forsake me, then the Lord will take me up.' S—— M——, by the kindness of her mistress, is permitted to attend regularly the Presbyterian church Sabbath school, and, by the care of an excellent teacher, can read very well. In the beginning of August, her mistress being from home, she was left alone in the house, and there came under deep conviction of sin; and when her mistress returned, she found her (the little girl) lying in bed weeping, and she was again stricken while pulling flax in the field. When I called on the 18th of that month, in answer to the question, when this work of grace began in her soul, her reply was, 'Several weeks ago.' 'What brought you to think?' 'Just felt I was a great sinner, and needed Jesus.' 'Have you got Him?' 'Yes.' 'How do you know?' 'Because my sins are taken away.' 'How do you know that?' 'God says, the blood of Jesus Christ His Son cleanseth us from all sin.' 'Are you resting on that word of His?' 'Oh yes, sir.' As additional reasons of her being forgiven, she said she now loved the Bible, which she did not do before; loved prayer, felt it sweeter, &c. She was next asked what she prayed for. 'For the blood of Christ to cleanse my sins away, and the Spirit of Christ to renew and sanctify my nature, and that He would be a father and mother unto me.' During these answers tears fell fast, but at the last allusion to her orphan situation a convulsive sob shook her little breast, and the shower from her eyes came on heavier. It may be easily supposed there was no one present unmoved. As a last question, she was asked, 'Was there any particular text more than another her soul was now reposing on since she found peace?' 'Yes.' 'What?' She raised her hand over her eyes—it seeming vain to try to stem the flowing spring-tide—and in broken sobs repeated, as well as choking utterance would let her, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth,



nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Rom. viii. 38, 39.) One of the ‘Scots Worthies’ departed this life sitting at his breakfast-table, (Bruce, I think,) having requested his daughter to open the family Bible and lay it before him, and place his fore-finger on those two verses; and the priceless passage that formed peaceful anchorage for the happy spirit of the departing ‘Worthy’ going home, forms anchorage for the little Irish orphan maid, stunted in bodily growth by toil and hardship from a child, yet admitted a daughter, I believe, of the Great King.

“From a journal kept with verbal accuracy from time to time, these details are merely excerpts. My record covers over three hundred cases, I dare not say of conversion, but I must say of the mighty Spirit’s power to ‘convince the world of sin.’ From contact with this ‘wonderful work of God,’ and being honoured to take some little part in carrying it on, my spirit has been literally overwhelmed with a sense of my own deep unworthiness, and yet that God should ‘count me worthy, putting me into the ministry’ at such a precious time of abounding mercy to perishing men; and I have felt that all earthly honours pale into insignificance when compared with the highest God could confer on man, being a ‘fellow-worker with God, and with His Christ.’ It were worth living ten thousand ages in obscurity and reproach to be permitted to creep forth at the expiration of that time, and engage in the glorious work of the last six months of 1859.”

## CHAPTER VIII.

### THE REVIVAL IN THE CAPITAL OF ULSTER.

Visit of the Young Men from Connor—Its Effects—The Movement Begun—Measures taken to Guide it and Advance its Progress—United Prayer-Meetings—Great Gathering in the Botanic Gardens—Description of a remarkable instance of Conviction—The Meetings in Berry Street—Cases witnessed there—Visits to some next day—The Ardour of a Young Disciple—Sandy Row Experiences—Ewart's Row and the Educational Operations there—A Total Change—Visit of Mr North—His Seasonable Addresses—The Work in Townsend Street Congregation—The “Unfortunates”—The Careless—The Formalists—The Backsliders—God's Children—Estimate of the Qualifications of “Converts” for Revival Work—The “Sleeping” Cases and the Wonder-Seekers.

RETURNING from Scotland in the end of May, in company with the Rev. J. H. Moore of Connor, after the meeting of the Free Church Assembly, the conversation between us naturally turned upon the extraordinary movement then in progress in our native land. Intelligence received from home during the ten days previously had informed us of its rapid spread over the country; and it was further announced that some of the young men from Connor were about to visit the metropolis of the north, there to make known the great things they had witnessed in connexion with the advancement of the work of God. I took occasion to express a somewhat unfavourable opinion of the proposed mission, when my fellow-traveller interposing, said, “I have so often seen how human wisdom has been at fault in this whole movement, that I should not wonder if the employment of such an agency as that in question should be extensively blessed for good, and if the visit of our friends should be only preparatory to a great awakening among your fellow-townsmen.”

Two days after and it was matter of record in the local journals that the revival tide had "set in" in Belfast. On the Sabbath evening previous, a very solemn meeting had been held in Linenhall Street Church, when the strangers referred to described the remarkable work going on in their own neighbourhood, and impressed all present by their simple and touching statements. Near the close of the service, a female, who, it was said, had gone incredulous as to the reality of the movement, was affected in a manner similar to what had been witnessed in other places ; while others who had attended, both male and female, were reported of as being seized with religious convictions in their own dwellings.

On the evening of Tuesday a meeting was held in another church, when, after addresses by the visitors from Connor, a strange commotion took place in the audience. A young woman first, then a young man, cried for mercy. After the usual dismissal the people lingered behind in hundreds, partly in amazement at what had taken place before their eyes, and partly for an additional opportunity of engaging in the exercises of devotion. The building was reopened, and the pastor, the Rev. Hugh Hanna, who had been engaged up to this period elsewhere, presided. Next morning groups of interested persons were congregated around the dwellings of those who had been "affected" on the preceding evening. The general impression was that the great realities which had been witnessed elsewhere had come amongst us, and that the gracious rain which had so copiously fallen in other places was about to descend in plenteous effusion throughout our borders.

A week later and the whole community was agitated by the unusual visitation. In the churches on the Sabbath, attention had been directed by their respective pastors to the all-engrossing theme, while a feeling of deepest solemnity pervaded the congregations. In the course of a few days religious meetings were commenced in many districts of the town, some of which had not long before acquired an unhappy notoriety as the scenes of party animosity, and even bloodshed. Every available agency was put into requisition to meet the exigency ; and it became

necessary for ministers to beg the co-operation of teachers in Sabbath schools, and other friends, in attending to the awakened, as they themselves were even already almost worn out with work.

At an early period in the history of the revival in Belfast, the ecclesiastical authorities, as might have been expected, took an opportunity of declaring their judgment with regard to it. The Bishop of the Diocese, at all times ready to identify himself with every enterprise bearing upon the moral elevation of the community, took part in a series of discourses in course of delivery on the subject by one of his clergy, and expressed the most generous sentiments with respect to all, of whatever denomination, who were engaged in the advancement of this great work.

The Rev. Dr Miller, vicar, took occasion to insert a letter in the papers, in which he said—"Whatever be the issue of this movement, one thing, at least, is *now* evident, that amongst the people generally there is an awakening from spiritual death, an anxiety after the soul's salvation, and a growing desire for the means of grace. All this is a subject of deep gratitude and thankfulness to the Author and Giver of all good things. You are, perhaps, aware that a meeting of clergy, with our bishop presiding, was held yesterday, at the Clerical Rooms; and, as might have been expected, the unanimous feeling of the meeting was, that, with ministerial zeal and faithfulness, but, at the same time, with a calm and prayerful spirit, we should continue, as hitherto, to feel a lively interest in the matter, and avail ourselves of every available opportunity, at all times and in all places, to preach and to teach Christ."

The ministers of the Wesleyan and Independent bodies threw themselves into the movement with characteristic energy; while the Presbytery of Belfast, at its first meeting, unanimously adopted the following resolution:—"The Presbytery desire to express their thankfulness to God for the various signs of a religious awakening in this town and neighbourhood, and do urgently exhort the brethren of the Presbytery to use all diligence in improving the present serious attention to Divine

things, by the use of such means of religious awakening and instruction as may to them appear best fitted to accomplish the great end of the ministry in the conversion of souls to Christ, and the quickening and edifying of the Church of God, and very specially to plead with the Lord for the plentiful outpouring of His Holy Spirit."

In expressing their views respectively, the brethren were of one mind with reference to the reality of the change then passing over so many of their fellow-men around them. Whatever might be thought of certain well-known accidents by which it was attended, it was profoundly felt and acknowledged to be a wonderful display of sovereign grace, impossible to be accounted for by any other than a Divine agency. Their primary duty they solemnly declared to be to hail its advent, and to seek that its hallowed influence might be perpetuated and extended over the whole land. Although little more than a week had elapsed since it had visited the town, the moderator, the Rev. Robert Knox, stated that he had already visited no less than sixty persons who had been brought under its influence.

A week later, and a united meeting for prayer—the first of a series which is continued weekly till this day—was held in the Music Hall; the Mayor in the chair; the building being crowded to excess, while nearly a hundred ministers of all denominations filled the platform. That which was held on the following week was presided over by the Lord Bishop, and was so numerously attended, that hundreds who were unable to gain admittance engaged in similar exercises in another part of the building.

Toward the end of the month, it having been considered desirable by some to bring together in one place the friends of the movement in the surrounding districts, the grounds of the Botanic Garden were thrown open for the purpose, and an assemblage convened such as was never seen before in the north of Ireland. I was not of those who looked with special favour on the proposal to collect together a miscellaneous multitude whom it might be difficult to control, and over whom no human voice by possibility could reach; while the idea of such a

gathering seemed rather to suggest that of a "demonstration" of mere numbers than of a holy convocation assembled for Divine worship. Nor, after the experience of two such meetings in which I have borne a part, have I seen cause to form a different judgment respecting them. At the same time, I must declare that there was that in the settled demeanour and orderly array of those unprecedented assemblies which presented to the beholder the finest specimen of true moral sublimity. A friend came to me as I was about to join the moving mass that thronged our streets on their way thither, one as calmly philosophic as he is earnestly Christian in all his aims, and said, "Well, I have been looking on for the last half-hour on the most impressive spectacle I ever witnessed. I have seen in my own country when a youth some mighty gatherings, especially during the agitation for Reform, and have stood by when thousands of sturdy and resolute men were congregated, whose very tramp had a stern purpose in it; but I have never been so impressed by any such exhibition as by the calm and earnest look of those plain men and women, with their Bibles in their hands, who are pouring on as in an unceasing stream toward the Gardens. I have not, as you know, been satisfied as to the wisdom of the course that has brought all these people here, but I feel that I must join them in their solemn exercises. Come, then, and let us go." And so, accordingly, we went, and found it even as my friend had said. There, in the centre of that spacious lawn with its shaven sward, and in a position encircled by noble elms and beeches—a most picturesque spot in garden scenery—we mingled with the mighty congregation.

Commanding the open space in which they met, the towers of the Queen's College peering through the trees, and the Cave-hill in rugged majesty bounding the further view, stood the covered platform, or rather pavilion, which on that occasion served as the pulpit for the officiating brethren. From the same position the most extraordinary of living preachers, the Rev. Mr Spurgeon, had about a year before proclaimed the message of mercy to listening thousands. But now the occasion was not one of preaching, but of prayer. These waiting multitudes had

come together not to hang upon the eloquence of man, but to fall down prostrate before the throne of God. From the crowded lanes and alleys of our town—from the lone hamlets of the hills and cabins of the villages, all round for thirty or forty miles, they had come forth that day—many of them with hearts enlarged and full of new-born love—having bent the knee before they left their homes, and fervently implored a blessing on the devotions which they had sought to share. As they arrived from one and another region round about, the citizens stood amazed at their accumulating numbers, many an onlooker being led to inquire within himself whereunto this would grow. The great majority were strangers, who, as they passed through the crowded thoroughfares, took no heed of any of their attractions. Nothing of holiday *abandon* was seen upon them—nothing of the promptings of mere curiosity, or admiration of the summer glories of the scene, diverted them from the grand object for which they had assembled. And now the thirty or forty thousand—for they were differently estimated—had met under the open canopy of heaven, the fervours of the orb of day being mitigated by a thick veil of cloud; the worshippers now sending up their common supplications to the mercy-seat, now filling all the air with their melodious praise.

It is not necessary to describe in detail the proceedings of that solemn meeting. The presidential chair was filled by the then Moderator of the General Assembly, the apostle and patriarch of open-air assemblies for public worship. During the exercises were heard many cries for mercy; and although the proceedings lasted for four hours, order reigned so far as was possible among such a multitude. Here and there, however, were distinct groups of worshippers—some led by those of tender years, others addressed by ministers or laymen. In the outskirts there were occasionally some questionable scenes, as in one instance witnessed on leaving by myself and a brother minister, which we stepped forward to endeavour to restrain, but the peculiar character of the exercises rendered it impossible for any one to interpose by rational expostulation. Such extravagancies, however, were comparatively rare, and there is no

doubt that many subsequently traced their first impressions to that day. By five o'clock the town was completely cleared of its unwonted visitors, and in a few hours afterwards those who had come from a distance were again in their respective homes.

On the way homewards, the engagements of many partook of the spirit of the services of the forenoon. Some friends who had been at Portrush were returning to town that evening; and as they met the excursion train with its freight of seven hundred passengers at Antrim, their ears were saluted by a loud outburst of melody from the occupants of the third-class carriages, as with one voice and soul they sang together the now well-known revival lyric, "What's the News?"

Of those who date their saving change from the great Garden meeting, the following is a pleasing specimen:—In the course of the proceedings, a strong and powerful man, who went from mere curiosity, was attracted to one of the side groups where a youthful individual was addressing those around him. At a certain point in the service a request was made that all should kneel down in prayer, as an act of submission to the Lord Jesus Christ. Slowly and reluctantly our visitor complied. He rose under great mental depression, and left the ground under an agonising sense of sin. He returned to his home in town, and subsequently, in hope of finding some relief, he started for his mother's house, some seven miles distant; but no peace for him was *there*. He sought the prayer-meeting, but left it as he came, his burthen still unremoved. That night upon his bed he had a sustaining view of Christ, beheld by faith. Next morning, finding a Christian friend who was at his daily occupation in the field, he asked an interest in his prayers. They knelt together, and had not long been in that posture till he sank into an unconscious condition, and so remained for upwards of two hours. When he arose the burthen had fallen off, and he felt light and joyful in the Lord. Returning home another man, his first resolve was to give up the spirit trade, in which he had been engaged, a resolution which he at once carried into effect. In the full joy of his heart he stood up unsolicited in the face of a meeting assembled for prayer



one evening, and avowed his change, taking as the ground of his remarks, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And ever since he has been enabled to witness a good confession; while God has blest his conversion and example, his prayers and labours, as a means of bringing other strong men like himself to the feet of Jesus.

It was only a week or two before the meeting to which I have adverted, that I had witnessed for the first time the physical prostrations to which the public attention had been so largely turned. Being requested by the Rev. Hugh Hanna—to whose congregation a signal blessing has been vouchsafed—to aid him in one of his evening meetings, it devolved on me, after the introductory devotional services, to deliver a short address to those assembled, and by whom the church was densely filled—as, indeed, it was on successive evenings for months together. The subject which I selected as the topic of discourse was the unconditional freeness of the gospel offer. Anxious to repress any tendency to mere excitement, I endeavoured to set forth in the most didactic and unimpassioned strain the way of salvation, avoiding every allusion that might be calculated to awaken mere emotion in any of the audience. I had not, however, proceeded far, until there arose from a female voice a despairing and yet tender cry, accompanied by a sinking of the bodily energies, insomuch that she had to be borne from the place of meeting. This case was soon after succeeded by another and another, until it became necessary to suspend the address in course of delivery, and engage in an exercise of singing, until all who were affected had been removed. After this the service proceeded without further interruption to its close, if close it could be called, as after the benediction the congregation kept their seats, and shewed no disposition to retire. It was necessary, therefore, to resume, and again address the thirsting multitude. The benediction was a second time pronounced, and yet they lingered in the sanctuary. At length the place was cleared, and I accompanied the minister, and one or two other brethren, to the library, to which the affected

parties had been removed. That apartment being densely filled by themselves and their attendant relatives and friends, they were immediately taken into the adjoining gallery of the church. There they remained, some for a shorter, others for a longer period, until they were sufficiently recovered to be removed. All were, to all appearance, labouring under the pressure of an intolerable burthen—that burthen sin. One at least, a very interesting girl, about fourteen years of age, had begun to emerge out of “the depths” of soul-sorrow, and was speaking very touchingly of the grace and beauty of the Saviour. In the case of the majority, (I think there were from twelve to fifteen—all females,) human help was manifestly unavailing, and we could only commit them to the tenderness of the Divine compassion. There was one of the cases which I had no doubt was hysterical, and nothing more. The young woman was violently vociferous and convulsive; whereas in the others there was nothing of convulsive movement whatsoever.

The next day, having taken down their addresses, I resolved to visit at their own houses some of the “stricken” of the preceding evening. In the first house I entered I found the girl in bed, conscious and intelligent, but not yet recovered out of the *first* stage of her prostration, as I have described it. By her side sat a sister, who had herself been similarly affected, but who had found relief from her mental anguish, although she seemed to have but a scanty knowledge of the gospel. Seated in the kitchen, however, I found, on entering, a young female, in whom I became all at once deeply interested. She was tidily, but plainly, dressed, and on her countenance was an expression of “perfect peace”—it was, indeed, lit up with a look of radiant joy. She had a Bible in her hand; and in answer to my questioning, she stated that a short time previously she herself had undergone, in the same church, a similar process to that which was now so common, and was rejoicing in God her Saviour. She was employed in a weaving factory in town, and “as her web was out,” and she had a day to herself, she had taken the opportunity of making the rounds of some of her acquaintances, who had been undergoing a like spiritual

transition. She had been a Sabbath-school scholar, and shewed a thorough acquaintance with her Bible. She spoke of her "good hope through grace" with unshaken confidence, while sensible, at the same time, that clouds and darkness might now and then assail her in the Christian pilgrimage. She cared for little now—for nothing, indeed, of the earth. Even her daily food was scarcely necessary to her. "Christ was her meat and drink," and she was happy in Him.

The next occasion (I may here observe) on which I saw this young disciple was a peculiarly interesting one. Being in attendance some weeks after at one of the mid-day meetings of the mill-girls held in the school-house in connexion with Linenhall Street Church,—meetings which are still regularly maintained,—I was witness to a touching scene. One of the females present, towards the close of the exercise, was seized with an extreme weakness. She did not raise a cry, nor did she use any words, but her downcast look and tearful countenance told of the conflict that was going on within. Several ministers were present, one of whom, an Episcopal rector from a distance, offered up an impressive prayer. By and by, when others had fallen off from her who had excited so much solicitude, one of her fellow-workers, who was in the little meeting, was seen hastening to her side, and kneeling down amid the hushed attention of all present, was heard to offer up a fervent and most appropriate supplication for the afflicted one. It was a truly affecting scene. The offerer of the consolation I recognised at once as my young friend, whom I had met before on her errand of sympathy with the sisters of the family whom I had first visited. I asked her, at the close, how matters went with her now; when she at once replied, that she was quite happy in Christ, and had "got more love." I have seen her once and again since, and have reason to believe that she continues steadfast and exemplary, and has in her humble way proved "a succourer of many."

But to resume. Calling at another house adjacent, I found a young woman seated in the apartment, perfectly calm and collected, but in a condition of deep and despairing agony.

Sitting by her side was one of her own sex, upon whose countenance was a very different aspect, the unmistakeable indication of a reigning serenity within. In the course of our conversation, I learned in a few words her spiritual history. She had, according to her statement, been brought up the member of a pious family, but had not until a short time before known in her own experience anything of the power of piety. On the contrary, she had no concern about the one thing needful, and put away from her all tendency to serious thought. When the revival came, and others were attending meetings every evening, she resolved for herself, that she would resist every solicitation to be present at them, caring for none of these things. One day, however, when at her work, (she was engaged in a sewed muslin establishment in town,) she was arrested all at once by a sight of her own sinfulness, and laid her head upon the bench before her, that she might give herself up to solemn meditation. No sooner had she so far given way to serious consideration than, under the prompting of an uncontrollable impulse, she fell down on her knees and cried imploringly for mercy. Others of her fellow-workers were looking on, and in the midst of her distress it came into her mind, at the suggestion, she believed, of Satan, that she was subjecting herself to the imputation of great weakness by such a public exhibition of her private griefs, and rebuking that instant the insinuation of the evil deceiver, she cried all the more earnestly, and ere long had such a view of Christ, and such a sense of His wondrous love, that when she arose she could rejoice in the assurance of a present salvation. And now, she also was making a few calls on those of whom she had heard as being sought out of the same loving Saviour who had come to her in such a time as she desired Him not. As our interview proceeded, a young woman entered the place, the same, I at once observed, whose case I had regarded as mere hysteria the previous evening, and whose demeanour did not now furnish any satisfactory evidence to the contrary. On being inquired of whether she had any evidence of her acceptance in the sight of God, she answered that the weight was still about her heart, and that for relief she

was about to return to the prayer-meeting in the evening. My fellow-visitor, whose case I have narrated, said to me, when subsequently referring to the experience of this other, that she regarded it as far from hopeful, as the young woman in question seemed to be going about after meetings, instead of going at once to Christ.

I paid a third visit in another part of the town, viz., Sandy Row, to a house in which one of the inmates, a young girl, was laid upon the bed, also in the first stage of physical prostration. The old man, her father, who received me, said he was not sorry, indeed, to see her there. She had been borne in in that state from the meeting the previous night, and he hoped that, when she recovered, she would be different from what she ever had been before. Her temper was in great need of improvement; and if the same result took place with her as with her sister, who had been affected as she was, it would be a blessed change for her and them. The next time I called, he assured me that his expectations had been fully realised respecting his daughter. "And now," said he, "there's not a better girl in all the neighbourhood."

In company with my old friend the father, who said that he knew at least forty in that neighbourhood who were brought under the same gracious influence, I called on a young man who had a short time before, as was represented, experienced a wondrous change. He had been a "good-for-nothing fellow," spending his earnings in the public-house, frequenting no place of worship, lounging about the fields upon the Sabbath, a fearful swearer, and a dog-fighter. We visited the miserable hovel, scarcely eight feet square, which served as the abode of himself, his wife, and three little children, and found that he had not recovered sufficient strength to enable him to return to his work on the railway hard by, but that he was making a few calls on some others in the vicinity who had been brought to themselves as he was. We heard from his wife, before he returned, his striking story. She had herself, she said, been brought to Christ at one of the meetings; and though he was very averse to go, she had prevailed on him, about a fort-

night before, to accompany her to Linenhall Street Church, where an address was being delivered by some Scottish minister. She prayed inwardly that the word might reach her husband's heart. Scarcely had she sought for mercy on his behalf, when, looking round to observe his looks, she saw him all at once turn deadly pale, and then, with a loud cry, he fell to the earth, and had to be removed from the place of meeting. He was in great agony of mind afterwards, but had found peace ; and now, oh, what a change ! What sometimes affected him was his straitened circumstances, and his inability, not yet having regained his strength, to go about his work. The other day, looking at her and the children in want of bread, he had burst out into a fit of crying ; but she had cheered him up, and, handing him the Bible, bid him read a chapter, for she could not read herself ; which done, he offered up a prayer, and then was as happy as ever. By this time the husband had returned, when he confirmed all we had heard respecting him. "I was indeed," said he, "a drunken rascal—nothing less ; and all my pleasure was to drink and sin. But, blessed be His name, I have seen a sight which has made me another man." And then he went on to narrate, in simple, yet eloquent language, the mode in which the spiritual transition had been realised. He was lying on his bed writhing under the burden of sins ; and such a burthen ! He saw his sins rolling down like mountains of lead upon him, and he felt that they must sink him to perdition. But presently he saw ("that is," he continued, "I *thought* I saw") a glorious Being rising up before him with sweet countenance, and bearing on Him the marks of being crucified ; and as He drew near, the mountains of sin began to sink down out of view, until at last they were all gone, and nothing was to be seen but a loving Saviour. "I think," he said, "I see Him still, and I wish, if it be His will, never to let Him out of my sight." And then he went on to say how he loathed the practices he had loved. Whisky was now his abomination, and he would not for the world enter the place where it was sold ; and as for profane swearing, he did not feel the least temptation to it ; and when at any time he saw that an oath was coming out

of the lips of any one, it made his very bones to tremble. But I must not enlarge. I have once and again visited this interesting couple in humble life—on one occasion with two brother ministers from Italy, who had taken the opportunity when here of inquiring into the character, and estimating the results of the revival—and I have every reason to believe that they continue to walk together in love, and that theirs is, in the highest sense of the word, a happy home. They have, some months ago, quitted their former wretched habitation, and are now enjoying the substantial comforts of a commodious dwelling.

Not to dwell longer, however, on individual instances, I shall here introduce an interesting communication respecting the work in another district in the outskirts of the town. The place is called Ewart's Row, and is inhabited altogether by mill-workers. The proprietors of the mill, the principal of whom is our present excellent chief magistrate, lent every facility to their work-people to avail themselves of the opportunities of religious instruction which were so abundantly enjoyed, and have had their reward in the improved habits of their little community. The writer of the subjoined statement is a young female, the daughter a respectable tradesman, whose own spiritual history is deeply interesting. Up to the 29th of June she was altogether frivolous in her tastes, and fond of gaiety and worldly amusements. She had, however, been importuned by a friend to attend a meeting in the Rev. Hugh Hanna's church, on the evening of the day in question, and very reluctantly complied. In the course of the service, a young woman fell down by her side, and in the act of rising, to follow and render her assistance, she herself was similarly seized. Having been removed to her own home, she was for several days subjected to extreme bodily weakness, her mind, however, all the while in "perfect peace." On her recovery, finding that a walk of usefulness was opened up to her, and under the prompting of an earnest desire to do good to others, she opened a class for the instruction of her sisters in the "Row," so many of whom had been themselves the subjects of the merciful visitation. Although in the subjoined statement she makes no reference to

herself, it is well known that the enterprise owes its success mainly to her devoted labours :—

“ Ewart’s Row is a manufacturing suburb of Belfast, on the north side of the town, having a population of about fifteen hundred souls. It was visited by the grace of God at an early period of the revival. Many were brought to a saving knowledge of Jesus in a very remarkable way. The change that was thus manifested, and the earnest entreaties and fervent prayers of the converts for the salvation of their friends and neighbours, by the Divine blessing, awakened the whole locality. There was no district of Belfast so deeply moved. The whole population crowded to prayer-meetings and open-air preachings, evincing the deepest seriousness and concern about eternal things. Every one betook himself to the prayerful reading of the Bible. Those who could read but imperfectly or not at all, bewailed their inability; every one became eager for instruction in the Word of God. At this crisis the Ewart’s Row school was opened by the district visitors connected with the Berry Street Church. Christian friends from other congregations joined in the good work, and the Lord has crowned their labour with abundant success. The average attendance on three evenings during the week is about one hundred and fifty. Many of the girls who could read but very imperfectly at the opening of the school, in three months had committed the whole of the Shorter Catechism; others, the greater portion of the book of Psalms; and many, portions of the Scriptures. Their memories are stored with the Word of God. Their hearts fondly cherish it, and their lives are beautifully regulated by its requirements. Useful branches of instruction have been introduced. Many of the poor girls now write a beautiful hand. Some have advanced considerably in arithmetic. Industrial occupations have engaged the time of others, who will shortly be better fitted for domestic duties.

“ The good done in every direction is incalculable. Scripture classes and prayer-meetings are without end in the district. The excitement attendant on the earlier stages of the revival has passed away, but a deep and settled seriousness remains, the



result, it is believed, of the saving grace of God. The greatest happiness that earth can afford is enjoyed by teachers and scholars in their schools and prayer meetings. The teachers delight in the work, and confess that the hours spent in Ewart's Row have been among the happiest of their lives. The Lord has done great things for us. The change witnessed in the locality is astonishing. The leisure hours were formerly devoted to boisterous amusements, in which profane swearing was practised to a fearful extent; now the name of God is never heard but with reverence, on any lips. Both sexes have shared in the grace of God, and Ewart's Row is now a regenerated locality."

With reference to the changed character of the population in the "Row" above referred to, or rather rows, for there are three of them running parallel to each other, the Rev. Joshua W. Collins, who resides in the immediate neighbourhood, and has had abundant opportunities of knowing the general habits and character of the people, makes the following very gratifying statement:—

"Much as we all needed this awakening, I know not any district, in town or country, where a 'revival' was more required than that of which I now write. I am unwilling to state all I have heard and known of it. The sins of the times in all their extent were there indulged in. Quarrelling, drunkenness, profanity, Sabbath-breaking, indecent conversation, and indifference to religious ordinances were universally prevalent.

"You know the process by which a wondrous change has been effected. Of the 'cases,' many, I have no doubt, were purely hysterical, and I invariably treated them as such. It was easy for any one who had experience in the movement to discriminate between these and others wherein symptoms were evinced that no principle known to medical science can explain, and which, I doubt not, are solely referable to the Holy Spirit.

"The first 'stricken' here were in the factory; and the sensation produced when they were carried home may be more easily imagined than described. The place, so lately given up, to all appearance, to the Wicked One, was now filled with anxiety about salvation. 'Won't you come into this house, sir,

and pray with us?’ ‘Ah, please your reverence, my daughter is crying to see you!’ ‘Surely you will not pass us by, and all of us in such trouble?’ These were the entreaties by which I was met on every side as often as I went that way, and many a time by night as well as day had I to visit them. To have their burdens lifted off, to know Jesus, to be at peace with God, was their only wish. Some, to my knowledge, were at least forty-eight hours without food. To speak to them and pray for them was all they wanted.

“I commenced immediately an open-air preaching in the district, in which I was assisted by other brethren. During three months in the summer, service was held in the Row and adjoining neighbourhood at least three times weekly, and frequently attended by three thousand persons.

“As to the results up to the present time, I am prepared to state from my own knowledge, that while in a few, a very few cases, there has been a declension from their first love, yet I do not know of any aggravated declension, even in a single instance. The large proportion of those affected cleave steadfastly to Christ, and by their whole demeanour prove, so far as we can judge, that they are ‘born again.’ The people, generally speaking, are now members of some church, and frequent it regularly. The children go to a Sabbath school, and in every respect ‘old things have passed away, all things are become new.’ It is pleasant now to go into these rows. All are anxious to receive every one who comes to speak to them of Christ and His salvation. The voice of prayer and praise is heard nightly in almost every dwelling. God is now honoured where His holy name was blasphemed and Satan was wont to triumph; and there is, as the result of this glorious awakening, deep cause to unite with the psalmist and exclaim,

‘O sing a new song to the Lord,  
For wonders he hath done;  
His right hand and his holy arm  
Him victory hath won.’”

The reports of the extraordinary work of grace going on amongst us attracted at an early period ministers and other

Christian friends of all denominations from England and Scotland, whose assistance in conducting meetings, and otherwise countenancing the work, was most important and valuable. The Scottish brethren were largely encouraged to come over by the generous liberality of Peter Drummond, Esq., of Stirling, who was among the first from a distance to mingle in the scenes associated with the awakening, and who on his return supplied the means by which a considerable number of ministers were enabled to cross the Channel for the same purpose.

Among those who visited us at this time none were more highly prized, either in Belfast or elsewhere, than Mr Brownlow North, to whom reference has been made in connexion with the great meetings at Portrush. The striking spiritual history of Mr North himself, his high social status, and the wonderful success attending his labours, especially for the preceding two years in Scotland, all contributed to concentrate public attention on his evangelistic labours. He came to Belfast in the end of June, and did not leave Ulster for two months afterwards. During the intermediate period he was employed incessantly in public ministrations, and had most abundant and sustaining evidence that his labour was not in vain.

Having had frequent opportunities of hearing this eminent servant of Christ during his sojourn here, I can bear testimony to the wonderful power of his addresses—for sermons, in the usual acceptation of the term, they cannot be designated; although, however, there was no attempt at methodical arrangement or rhetorical art, yet such was the intense and outbreathing energy of the speaker, that every one felt compelled to listen. Thousands and thousands were gathered around him; and whether under the open canopy of heaven, or in the largest buildings that could be thrown open to receive him, he was ever ready to proclaim that truth which in his own case he had found inestimably precious. His visits to the awakened districts were peculiarly seasonable. In many cases, those who regarded themselves as brought under saving influence were disposed mainly to rest for comfort on their own experience of pardon and of the preciousness of Christ. With reiterated ful-

ness of demonstration he exposed the futility of relying on such a flimsy and unsubstantial ground of hope, and the necessity of being fixed immoveably on the "foundation that is laid in Zion." The young disciple, burning with all the ardour of a first affection, was thus taught the necessity of being equipped for work and warfare, and of providing against the day of trial and temptation by a familiar acquaintance with the stable and sustaining verities of the written Word of God.

Reserving for the Appendix the statistical department of the work in Belfast, I select, from the statements kindly supplied, the following narrative by the Rev. William Johnston of Townsend Street church, more especially as the cases detailed are typical in their character:—

"The classes in my congregation, I should suppose, like any other, consist of the profane, the careless, the formalists, the backsliders, and the children of God. These have all been brought, more or less, under the baptism of the Holy Spirit, and effects have been produced, the personal knowledge of which has created the deep-seated and deliberate conviction, that, however many may doubt or deride, 'this is the finger of God.'

"*The Fallen*.—The most hopeless class in our community is composed of those who have lost the virtue and the dignity of women, and who have sunk to the lowest level of degradation which any human creature can occupy. And yet, as in the days of our Lord, harlots are entering into the kingdom of heaven before some of our wretched and lifeless Pharisees. One humble but devoted Christian woman, a member of my church, has been honoured of God to rescue, during the last few months, some twenty 'unfortunates' out of sin and misery; and one of the most difficult, as well as the most delightful portions of my ministerial work during the past summer, has been to provide temporary support and permanent employment for those who, like the prodigal, were disposed to return. With the exception of one or two who have relapsed, by the treachery and diabolism of their own relatives and companions in crime, they are all doing admirably. Some are in good service;

one has been married; and the rest are happy in active daily labour. Not the least interesting portion of our worshipping assembly on each Sabbath-day, and at our weekly prayer-meetings, are these Marys of the Church—these daughters of the revival, whose simple dress, and marked attention, and regular attendance, and steady walk, indicate the dawn of a brighter day, the foretaste of a better future.

“*The Careless* have been generally awakened; and in *many* cases, though not in all, or perhaps in most, the work of deep conviction has issued in saving conversion. In this class ‘the bodily manifestations’ seem to have been especially blessed. These manifestations have been far too much talked about, and regarded by many at a distance as if they formed the whole work, or the principal feature of it. This is a great mistake. In our congregation, there were not many cases of the kind; but such as did occur, served, to my certain knowledge, very much the purpose of ‘the rushing mighty wind’ preceding the outpouring of the Holy Spirit on the day of Pentecost. They roused the slumbering mass; they startled whole streets; they called special attention to the deep conviction of the person affected; they awed and awakened the minds of many whom curiosity had brought ‘to come and see;’ and they were employed and overruled to send many back to their homes and their closets to think of their own lives, to cry to God for their own souls, and to look to Christ for pardon and acceptance as they had never looked before. Of the many illustrative cases I might quote, I shall give but few:—

“One fine young thoughtless girl, a pupil in the Sabbath school, was asked to go and sing in the house where another person was in deep distress. She had not been many minutes in the room when the bodily manifestations so impressed her, that she went home to consider the question, ‘Have I not as much reason to weep for my own sins, and pray for my own soul?’ For days and weeks she continued in the deepest anxiety of mind, until, after a painful and protracted conflict, in which her judgment had wellnigh given way, she shut herself up to closet prayer with God, until she found peace in the finished

work and perfect righteousness of Christ. She is now a consistent member of the church, and an efficient teacher in the Sabbath school, and these exercises of her mind have been blessed to the conversion of her sister, who is also adorning the doctrine of God her Saviour.

“At the first prayer-meeting in my church which returning strength permitted me to attend, when engaged at the first prayer, one of my petitions was that God would be pleased to convince and convert some poor careless sinner present. Immediately after, there burst forth a most piteous, plaintive cry for mercy. The person was carried out, and the prayer proceeded, when, shortly after, another cry was heard, and another person was taken away in charge of the elders of the church. When the services in the church were concluded, I went to the school-room to speak to these persons, and, to my surprise, I found that the first affected was one of the most hardened and apparently hopeless cases in the congregation. She was a grandmother, a strong-minded, active, worldly woman—one upon whom I had been calling for twelve years, and trying, without any success, to bring to a sense of sin or to the house of God. She seemed utterly indifferent to the salvation of her soul, and twice dead in sin. On the week before, her daughter had been awakened, and she had prevailed on her poor mother to come down that evening to the prayer-meeting, and then and there she was cut to the heart. ‘That’s me!’ she exclaimed, and a sense of her sin burst upon her mind, under which she felt utterly overpowered. Her daughter and she are both rejoicing in Jesus, and are one with Christ in the fellowship of the church.

“At our communion in October, one person came forward and asked admission to the fellowship of the church, who had been for above twenty years a seat-holder. He was an honest, good-natured, worldly, godless man, and the father of a large family. His son had been awakened, and was also asking admission. The work of grace in the heart of his child had struck home conviction to his own soul; and with a most ingenuous confession of his sin, and a powerful statement of the thorough dis-

gust and dread with which the manifold inconsistencies of others professing religion had often filled him, he told us how the love of Christ had been shed abroad in his heart, and that he now unreservedly 'yielded himself to the Lord.' With him were seated twelve others, advanced in years, formerly all careless and dead, but now humble followers of Christ, and seeking, through His mediation, admission to the fellowship of the church. Their deep sense of sin, their humbling view of self, their strong confidence in Christ, and their clear views of truth were such that they were all welcomed into the fellowship of the church, and hailed as blessed fruits of the revival. Two of the men had been for years given greatly to drink, but they are now sober and consistent Christians, and stand out monuments of sovereign grace.

*"The Formalists.*—Like most of my brethren in the ministry, I had too many in my church, who, whilst steady in their attendance on the means of grace, were, after all, but formalists in religion. Upon many of these the most marked change has taken place, and, as they themselves declare, 'they never knew or felt the power or peace of religion before.' One man up in years, moral in his character and well acquainted with the Word, whilst returning from the prayer-meeting in the Botanic Garden, heard a number of lads singing one of our beautiful psalms; God ordered that sound to reach his heart, and the deepest conviction seized upon his soul. I never saw or met with a more distressed mind. He had no rest, day nor night, for weeks. He happened to meet me one day in one of the most crowded thoroughfares of Belfast, and stopped me to ask, 'What must I do to be saved? I have been a hypocrite and a formalist for nearly forty years; I have been walking through life with a veil over my eyes, and I feel such a burden of sin, that if I do not get relief I must die, and be damned.' For weeks no promise could give him peace. He knew his Bible well, but that only added aggravation to his guilt. Human counsels were utterly powerless. We could only pray with him, and for him. Nor was this in vain. We met him one day, and were delighted to see at once a gladsome countenance, the index

of a blessed change. He told me God had shewn him his mistake. He had wished God to *mend* his heart, but that would not do; and it was not until, on his knees, he had unreservedly resigned himself to the Lord, and asked the Holy Spirit to renew him in the whole man after the image of God, that the Lord Jesus had mercy on him, and had pardoned and accepted him. . . . It so happened, that a few weeks after, I began my pastoral visitation for this winter with my friend John. When seated together at his fireside, he said, 'I think, Mr Johnston, the ministers are all *preaching* a great deal better than they used to do.' 'Perhaps,' said I, 'the people are *hearing* a good deal better than they used to do.' 'That may be,' he replied; 'but I think they *ought* to preach a good deal better.' 'Why so?' I asked. 'Because,' said he, 'the people are all praying now for their ministers; and before this revival, they left all the praying as well as the preaching to them.' John is now a living stone in the spiritual temple.

"One other illustrative case is that of a young man, who, like Saul, stands out head and shoulders above most of his brethren; that fine manly body is the tenement of a clear mind and a generous disposition. He has maintained an excellent character, and is a person of very active habits. He has been for years a member of the church. He has been engaged in the spirit trade, and managed his business with all due regard to propriety, and as well as that branch of business can be conducted. During last spring, a sermon which I preached on the sin and shame of the trade, so 'nettled' him, that for weeks and months he never entered our church. During last summer, the Spirit began to work deeply on his mind. The first serious awakening was at a prayer-meeting in Townsend Street, on an evening when a noble-minded elder of the Presbyterian Church, and a leading merchant in our town, was expounding the parable of the prodigal son. Reflection deepened into conviction, and that conviction, for several days and nights, was exhibited in agonising wrestling with God for mercy. That heavenly Father, who never said to any of the seed of Jacob 'Seek ye my face in vain,' heard his prayer, and, after a most



anxious ordeal, granted him pardon and peace through the blood of the Lamb. At one of our prayer-meetings he came forward and asked liberty to speak a few words. This granted, he proceeded to give us a most interesting statement of the rise and progress of religion in his soul. He told us that for years he had been a professor of religion, but only a formalist and a hypocrite—that he had never known what the peace of God was until within the last few days—and that if all there but knew the blessedness of religion, they would seek it at once in and through Jesus Christ, and they would not be disappointed. After an earnest appeal, he resumed his seat. Many, who had not much faith in the revival, remarked, that the address was all very well, but they would wait to see what of the whisky-shop. They had not to wait long; the very next week the house was cleared of every vestige of the whisky trade; he has washed his hands clear of all inconsistency; he takes an active part in our religious meetings; his new business prospers beyond all expectation, under the blessing of God; he has just passed through a fearful ordeal of illness, rejoicing in tribulation; he has been the honoured instrument of bringing several of his relatives and friends to a saving knowledge of Jesus Christ, and he is going steadily forward adorning in his daily walk the doctrine of God his Saviour.

“*The Backsliders* have not been forgotten by our gracious God. Of many we might report with holy joy, but one case only will we quote. He was a young man of prepossessing appearance, excellent character, reflecting habits, and religious profession. He was well educated in the Scriptures, and much liked. He was a successful Sabbath-school teacher, and a regular communicant in the church. After some time, he was appointed superintendent of a Sabbath school, and all went on well under his management. By and by a striking change passed over him. He became dissatisfied with every thing, and gave up the charge of the school—fell away from the communion of the church, and finally ceased to attend the house of God. The secret of all was, he had begun to read infidel books, by which his faith was overthrown, and he was unfortunately drawn into

the darkness of Deism, and openly avowed his contempt of Christianity. In this state of mind he continued for several months. When the Spirit of God visited our town and congregation, the manifestations of His power were treated by him with utter incredulity, and the whole movement was regarded as woman's weakness and nervous sympathy. The work of grace was denied ; and when on one occasion the conversation turned on the power of prayer, that power was defied,—‘Let any six men try and pray me down.’ One humble fellow-workman, himself awakened at a prayer-meeting, and a reclaimed backslider, and at that very time anxiously alive about his own soul, secretly accepted the challenge. There was one other heart which loved that erring brother through and through—a friend who had rejoiced in his rise, and now grieved over his fall,—one who, ‘since the day he heard it, did not cease to pray for him, and to desire that he might be filled with the knowledge of His will in all wisdom and spiritual understanding.’ Whilst the prayers were being presented, the last case which we have detailed occurred, and that address at our prayer-meeting was reported to him by his companion. It was on a Saturday morning, and the earnest tone of that working-man, himself a monument of mercy, went to the heart of his erring friend. He went home that day in silent anxiety, and reached his home to retire at once to his closet. He took down his neglected Bible, and opening it at random, his eye fell on the 51st Psalm, and as he read it he wondered. He closed it, and opening it again, his attention was drawn to the 39th Psalm, with all its solemn warnings. Melted down, he fell on his knees, and casting himself on God in Christ for forgiveness and acceptance, all his difficulties vanished, he could not tell how, and there was no objection urged by Tom Paine to which he could not have given a sufficient answer. The next Sabbath he was at church both morning and evening ; and after the conclusion of the latter service, I invited any that were anxious about their souls to meet me in the vestry. About thirty came, of whom our friend was one. My heart bounded with joy as I took his hand and brought him into the vestry, where he told us the history of his

fall, and how, in the bitterness of his hatred of Christ and Christianity, he had gone to school to learn grammar and penmanship, that he might be prepared to do his best to write down religion, and how, in the manner above described, he was brought back to the Shepherd and Bishop of his soul. After this statement we all knelt together around the throne of grace, and thanked God that this His son, who was dead, was alive again, was lost, and was found. He continues an humble follower of Christ.

“In relation to the *Children of God*, they, too, have been wondrously and blessedly revived. The first case of prostration which occurred in our congregation, was one of my Sabbath-school teachers, a young man of quiet, consistent Christian character. I was for some time perplexed as to the reason of his being ‘struck down,’ but in a short time I found that with that visitation a most remarkable stimulus had been given to his mental powers and spiritual graces—that what Mr North very properly describes as ‘the dumb devil,’ which possesses too many professing Christians, was thus thoroughly cast out of him—that those lips which shame and fear had sealed, were opened—and that, like Saul, he stood forth a new man under the baptism of the Spirit, which he was thus led to seek and receive. He now leads in prayer when asked, which he would not or could not do before, and is the active superintendent of one of our Sabbath schools, besides being generally useful in the visitation of the careless and the sick. He stands out the type of a large number, whose dormant energies have been thoroughly awakened and vigorously enlisted in the cause of Christ.

“Some may deny the work of the Spirit, and some require the test of time. I can only say, that whilst a large amount of mere emotion has arisen and passed away, and whilst many have been awakened but not converted, many, very many, remain to testify to the saving work of grace which has passed upon them. Not one of those joining the church has lapsed into carelessness or inconsistency, but all stand fast in the Lord and in the power of His might.”

Having had an opportunity on several occasions of hearing addresses by those who were designated as "converts," I may take the opportunity of stating, that whilst fully sensible of the value of their services, and believing that they were eminently instrumental in spreading abroad the holy flame by which both town and country were overspread, I am not less convinced that there was in many instances a very exaggerated estimate of their competency and qualifications for addressing public assemblies. So long as they confined themselves to a declaration of "the great things which the Lord had done" for them, simply narrating their own experience, and testifying to the wondrous grace and mercy they had found, their statements were invested with a peculiar and even tender interest, while their importunate pleadings with their fellow-men to accept the great salvation were fitted to come home to the heart with an unwonted power. But when they undertook to become expositors and preachers of the word, they utterly failed. How could it be otherwise? Who could expect of uneducated youths, however piously affected, any other than the crudest statements of the gospel scheme? unless, indeed, they were to be regarded as the subjects of an immediate revelation, whose speech and even presence were endowed with all the potency of a miraculous agency. That some such feeling existed in the minds of the ignorant, may be inferred from such cases as the two following, supplied by the Rev. Theophilus Campbell, whose labours have been largely blessed :—

"A young woman, of our Bible class, under the influence of the truth for years, went one evening to a place of worship where one of these men was expected to preach. She sat in a pew near one of the aisles. As soon as it was announced that 'the convert' had entered the house, and was advancing up the aisle, the agitation among the people commenced. As he proceeded and approached near the spot where the young woman was sitting, she became violently agitated. The extraordinary man whom God had so signally blessed, and who was to convert the congregation, was close at hand. She trembled from head to

foot; the Bible nearly fell from her hand. He passed by, and her agitation subsided. She was all but 'a case.'

"It was perhaps the same individual who in another place was on a subsequent evening engaged in prayer. The crowd extended into the street. A young man, a labourer, was able to work his way to the door, where he could only hear the sound of his voice. The man fell completely stricken down. It was no sense of sin; it was pure excitement, resulting from the circumstances, that laid him prostrate.

"In the employment of these 'converts' to preach," adds Mr Campbell, "a principle laid down in Scripture, with sufficient distinctness, is violated—'Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.' The margin of our Bibles explains that a 'novice' is 'one newly come (or born) to the faith,' (1 Tim. iii. 6.) In this chapter the Holy Spirit enunciates the principles and precepts that should guide the Church in the selection of ministers, whose office is to teach. He forbids the employment of new converts, and assigns as a reason what is most natural, founded on what we cannot but see happening around us. No principle of God's Word can be violated with impunity, and this case is no exception."

The awakening had not visited Belfast for many weeks, until some curious physical phenomena, in addition to those by which it was characterised at the outset, began to attract attention. Nor were these peculiar to the movement in any one place—they manifested themselves in several districts. I allude to the occasional suspension of the bodily powers, as indicated by the loss of speech, sight, and hearing; the subjects of them affected as in a trance—deaf, dumb, blind, and motionless—while they would frequently fall into a sleep, in which they continued for hours, and the commencement and termination of which they intimated beforehand to the bystanders. The following may be taken as a specimen of this class:—A. B. (we shall suppose) is a girl in the humbler walks of life, a worker in a factory. She intimates to her friends around her, that at such a time she will

be silent, and she ceases to speak accordingly. After some hours she signifies by signs that at such a period she will awake, and the event takes place as she has pre-intimated. Then, perhaps, she sings a psalm, or pours out her soul in prayer. By and by she is seized with blindness, from which she recovers, as in the other instance. Perhaps when bereft of sight, she will seize a Bible or New Testament, and, to the astonishment of every one, point to some pertinent passage of Holy Writ. By and by she will narrate the wondrous scenes she saw when locked in the mysterious "sleep" from which she has just emerged. At one time she has been transported to the regions of the blest, and mingled with the rapt choristers before the eternal throne; and then what radiant visions of the exalted Saviour, and of the surpassing glories of His regal state and kingdom! She sees and recognises some of those who have gone before, and wishes she may never more be separated from their blest society. There, too, she marks the provision made for those who are yet to join the white-robed company, but who are yet doomed to the toil and warfare of the earthly pilgrimage. That empty niche in the eternal mansions, with its flashing crown as yet unclaimed, and its robe all pure and lustrous hanging by—ah! they are laid up there for some dear saint, mayhap her minister, who is ere long to enter the unpolluted city, and mingle with its stainless denizens. Sometimes, however, she is conversant with far other scenes; and, visiting the doleful shades, although without partaking of their misery, she will delineate in vivid colouring the horrors of the "outer darkness."

It will be readily understood how such pictorial descriptions were caught up by the eager listeners, and how the uneducated part of the community regarded those who uttered them with something of religious awe and veneration, so persuaded were they of the miraculous nature of the affections that had given birth to these unwonted revelations. Much injury, however, was done by the encouragement of this class of "manifestations." Those who experienced them were run after as a wonder, and their announcements treasured up as though they were the

immediate product of inspiration. Attention was diverted from the essentials of the great work to some of its most painful accompaniments; and there was cause seriously to apprehend that in some instances the bodily disease thus generated so far extended its sad influence, as to overshadow altogether religious impressions. I shall refer hereafter to cases in which, by the judicious interference of ministers and others, the "sleepers" were effectually awoke out of their cherished slumbers. Meanwhile it is enough to state that the phenomena in question had nothing either of miracle or mystery about them, but may be explained by the laws which regulate the action of the mental on the material frame. All these deplorable attendants on the movement, however, have long since passed away; while a healthier state of public feeling in regard to such affections now happily prevails over the entire Ulster community.

Respecting the extent of the movement in Belfast, I may observe, that although many in different districts were brought under its influence, yet, in a community consisting of at least 120,000, of whom there were tens of thousands, both Roman Catholics and others, of the lowest grade in point of intellectual and moral culture, it was not to be expected that such a change would be effected as would sensibly elevate the character of the general population—especially of that class which, in our great towns and cities, so largely contributes to swell the records of vice and crime.\*

\* See Appendix B.

## CHAPTER IX.

### THE REVIVAL AROUND BELFAST.

The Valley of the Six-Mile Water—The Work and the Counterwork—The Revival in Carnmoney—Prayer for its Coming—Visit of a Belfast Merchant—A Hundred at Once—"I have Prayed him out"—The Old Pensioner—The Drunken Tradesman—Ballycarry—Heavy Blow to Unitarianism—Pastor's Work at Last—Ballyeaston—The Pastor's Last Communion—Gathered Fruit—Dundrod, Exciting Narrative of the Work in—The Pastor's Hopes and Fears—His Visit to the First Awakened—The Struggle and the Victory—The Meetings in Open Air and Church—Saturday Evening and Sabbath in the Church and Graveyard—The Men "Coming Over"—A Young Deborah—Another, and her Fellow-Labourer—The Valley of Vision in a Dream—The Farm-Servant in the Field—Dagon Falling before the Ark—The Subsiding Flood—Ripple on the Waters—The Phenomena of "the Marks."

Two hundred years ago, no district in Ulster was so highly favoured as that which lay along the Six-Mile Water in the vicinity of the town of Antrim. It is interesting to notice that the late revival broke out on *that* side Connor first, in the congregation of Donegore, and on the very scene of the ministrations of some of the early fathers. There had for months before been an increasing seriousness, but it was not till Sabbath the 22d of May that any decided conversion-change was manifested; while on that following there was a mighty power at work, prompting the imploring cry for mercy. Many have been savingly influenced, as has since been shewn by their consistent walk and conversation. It is lamentable to think, however, that nowhere did the work encounter more decided opposition: some who had been regarded as decided followers of the Lamb, ranging themselves on the side of Satan, and thus throwing a



great stumbling-block in the way of young inquirers after the way to Zion. Although many stand fast in faith and practice, there is too much reason to fear that the majority are still high-minded, and walk under the influence of the powers of this present world. Some mercy-drops have fallen in this dry valley, but the shower of blessing is yet to come.

“When the Lord is about to visit a neighbourhood in mercy,” says the Rev. Joseph Barklie, of Carnmoney, “He usually puts it into His people’s hearts to pray for it. It was so here—for having heard what the Lord was doing in other places, a deep anxiety pervaded every bosom that we should not be passed by; and although there were no formal concerts for prayer, there was many a praying Jacob, in the family and in the closet, wrestling for a blessing. One lady in particular, months before its appearance, said to a friend, ‘We shall shortly have the revival with us.’ And on being asked why she said so, ‘Because,’ she replied, ‘the Lord has put it into my heart to pray for it.’ Others, I am aware, were expecting and praying for it likewise. The answer was not long delayed, but it came in a way none of us had anticipated. A Christian merchant from Belfast, on the first Sabbath in June, felt *constrained*, as he said himself, though *unsolicited*, to come out and address us on the subject of revivals, and to tell us more especially of what he had himself witnessed of the Lord’s doings on the previous night; and although there was nothing in his address, so far as man could judge, calculated to produce an impression, yet that evening two females, in their own houses, were in deep distress about their souls, accompanied by great bodily weakness. A few evenings after, the same gentleman addressed an immense meeting in the church, and never perhaps was there a more striking illustration of the words, ‘Not by might nor by power, but by my Spirit, saith the Lord.’ For barely had he spoken ten sentences, and these not remarkable for power or persuasiveness, or anything of the kind, when one and another were ‘stricken down,’ crying to the Lord for mercy; and then the glory of the Lord so filled the house, that it became a literal Bochim, and before morning it was computed that not

less than fifty souls had found peace in believing. Never can that night be forgotten here. The wail of the 'convicted' and the songs of the rejoicing were heard afar; as in Ezra's time, when the foundation of the Lord's house was laid, many 'wept with a loud voice, and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people. . . . And the noise was heard afar off.' A few weeks later, our communion was held; and on the evening following, so glorious was the manifestation of the Spirit's presence and power, that upwards of one hundred may be said to have been brought to Christ from one meeting alone. It is, indeed, 'a night to be long remembered' in this place; day had dawned before the last of the stricken ones had found peace; and in the calm of a summer's morning, the songs of thanksgiving were heard for miles, as happy bands of rejoicing believers wended their way homewards, praising God for His mercy; and if there was joy on earth, higher far was the joy in heaven over those repenting sinners returning to the Lord.

"Before that week had closed, multitudes of strong young men and women from among the farming population were gathered to Christ, and for long nothing was more common than to hear of numbers finding peace in their own homes, and in several instances the day-schools had to be dismissed, in consequence of the children being 'stricken down;' while, in one case, an entire school, even while attending to the secular department of the business, was literally prostrated, one-half of which, say from thirty to forty, are now rejoicing in Christ. Strong men who looked upon that scene wept outright; and few could hear these children pray, after they had found peace, without feeling that the Spirit was poured out upon them of a truth. The work is still progressing steadily, though in a more silent and imperceptible manner than heretofore. Rarely a week passes that I do not hear of one or more conversions; and I am confident I do not exaggerate when I say, (and to God be all the glory!) that within the bounds of this congregation alone, not fewer than from three to four hundred souls profess to have

found peace during the past six or eight months. It is a cause of much thankfulness to be enabled further to state, that, without almost an exception, their 'conversation is such as becometh the gospel of Christ.' A marked and marvellous change is now visible over the entire district. Twenty prayer-meetings are held weekly, where not one was in existence before. Mere factory lads and girls are holding their concerts for prayer. A short time ago one of the little fellows came to me, saying, 'See, sir, this is my comrade in the mill; I have *prayed him out*, and he is now rejoicing with *me*.' Those who have found Christ themselves are most anxious to bring others to Him; and hence, whilst teachers for our Sabbath schools could not be had some time ago, there is no lack of them at present. There is an air of spiritual beauty now resting on the moral landscape here that is quite refreshing. Total abstinence is the order of the day. Even moderate drinking has all but disappeared; while drunkenness, except in the case of a few old toppers, is altogether unknown—and even of the most confirmed of them we do not despair, as God has already plucked many such out of the fire. The line of demarcation betwixt the Church and the world is now marked and distinct. Torpor has given place to activity; the stillness and malaria of the stagnant pool, to the rushing of the waters of life. 'The wilderness and solitary place is glad for them, and the desert rejoicing and blossoming as the rose;' but of this the reader may form an opinion for himself, from the following specimen cases, out of a variety too numerous to mention:—

"No. 1 is a pensioner, fifty-five or sixty years old, who, prior to the revival, was addicted to drink and other vices. At the commencement of the awakening here, he was brought under conviction, and for long was to be found at the prayer-meetings 'seeking rest and finding none.' The Lord, however, at length visited him in mercy, and from that hour he was a changed man. Like Flockhart, the Edinburgh street-preacher, he forthwith began to tell sinners what the Lord had done for his soul, and to enlist them into the service of Prince Messiah, as he formerly had done into the service of his earthly sovereign.

At the very first meeting he addressed, though he spoke with unlearned lips and a stammering tongue, several persons were crying for mercy. Since then he has been signally owned and honoured of the Lord ; and now, on days when the veterans are reviewed at Belfast, or attend to receive their pensions, he may be seen exhorting his old companions in arms to enrol their names on the list of total abstainers, or to close with the gospel offers of mercy ; while at the meetings for prayer he is ever foremost in urging sinners to repentance, and to flee from the wrath to come. Never shall we forget his address to an aged sinner (since dead) on the morning after his conversion—‘O Robert, now I have taken Christ, won’t you take Him too ? He saved me, the chief of sinners, and He will save you. O man, close with Him now ; “for now is the accepted time, now is the day of salvation.”’

“No. 2 is a tradesman, who was regarded by all who knew him a few months before the revival as a hopeless and irreclaimable drunkard. He seldom, if ever, went to a house of worship, but was to be found every Lord’s-day either in the taverns, or staggering along the public highway, or lying in a ditch, dead drunk. He was led to attend a prayer-meeting addressed by a layman, and was more disposed to mock than to profit by what he heard ; but just as the speaker was about to close, he pointed to a tree hard by, and said, ‘That tree will testify at the day of judgment that salvation has been offered to you, and you have wilfully and wickedly rejected it.’ These words went like an arrow right into his soul, and never permitted him to rest day or night until he gave himself to Christ. When he found peace he said to his aged mother, who had kept up family prayer, ‘Mother, many a time you have prayed for me, and I ran out of the house to get away from you and your prayers, but they are heard at last.’ He is now a sober, steady Christian man, and may be seen every Lord’s day in his house of worship, sitting at the feet of Jesus, and clothed, in his right mind. No earthly inducement could now prevail upon him to enter a public-house ; and already the blessings and benefits of religion are manifest on his outer man and the exterior of his

dwelling ; for the money that formerly went into the till of the publicans is expended on the purchase of comfortable clothing, and in making additions to his premises. ‘Is not this a brand plucked out of the fire?’

“No. 3 is a young man of property, who delighted in field sports, and who, from his position in society, had many hangers-on—‘lewd fellows of the baser sort’—addicted to almost every vice, and who were countenanced and encouraged by him in their evil practices, and not unfrequently supplied with the means of indulging in them. A great and blessed change, however, has come over him. He is no longer the patron of vice, but the promoter of virtue ; and on the evening of the Lord’s-day he is now to be seen surrounded by his former associates in a Bible-class, opened for their special benefit, seeking to lead them to that Saviour whose power and preciousness he has felt in his own heart, and inculcating the principles of truth and righteousness upon them.

“Such are a few instances out of many, of the power of Divine grace in this congregation.”

A few miles distant from the place last noticed is Ballycarry, of which the Rev. John Stuart writes as follows :—

“Here was erected the first Presbyterian church in Ireland. Here the Rev. Edward Brice, in 1613, unfurled the banner of Scotland’s covenant, and began preaching the everlasting gospel. Two faithful and godly ministers were his successors, and then for eighty long years the church lay under the incubus of Arianism—the frozen zone of Christianity. The God, however, who reserved to Himself seven thousand souls who had not bowed the knee to the image of Baal, reserved here a goodly remnant which adhered to the Synod of Ulster when, in 1829, their minister and a portion of his flock openly abandoned the faith of God’s people. Since that time, our church, like the house of David, has waxed stronger and stronger, and ‘*Unitarianism*,’ as the heresy is now called, like the house of Saul, has waxed weaker and weaker. God’s gracious ‘RE-VIVAL,’ which commenced early in May last, has still more added to our members. Through the mighty working of the

Holy Spirit on the hearts of sinners, forty souls have been brought from under that Christless system into the communion of our church, and God has bestowed on some of them, both males and females, wonderful power of prayer and fluency of expression.

"After more than seven months' experience, I can boldly and fearlessly bear my testimony to the blessed fruits and marvellous results of this mighty movement. I have not confined my labours to my own locality. I have preached and delivered addresses in many a town and village, and in many a country parish, of several counties; and when I gazed on the hundreds and sometimes the thousands by whom I was surrounded, I could not but exclaim, 'Who are these that fly as a cloud, and as the doves to their windows?' Society appeared to be stirred up to its lowest depths.

"Amongst ourselves here in this extensive district, God's right hand and holy arm have won many victories. Never was there such a summer as the last; never such an autumn; never such a winter, so far as it has gone. Hundreds have been savingly converted to the Lord. Some 'stricken' down when the Spirit came upon them like a 'rushing mighty wind.' Others convinced and converted whilst He spake to their consciences by the 'still small voice.' The first effect of the revival was, that 'fear came upon *every soul*.' Then was our church filled to suffocation, and we were obliged to take to the open fields to declare the message of mercy to a hungry and thirsting population. The hitherto unoccupied pews were ardently sought after. All were engaged. The aisles were filled with *forms* crowded with anxious hearers, and now preaching became a luxury. I had PASTOR'S work to do. I had living men and living women before me. They came to the sanctuary on the sole errand of obtaining the 'bread of life.' Every Sabbath was a day of 'sweet refreshing.' On every week-day evening 'they that feared the Lord spake to one another, and the Lord hearkened and heard,' and 'there were added to the church daily such as should be saved.' Of all the *stricken ones*—two hundred in number—I do not know of one backslider."

In the neighbouring district of Ballyeaston, there is a melancholy interest attaching to the work, for it was while he was engaged in it that a devoted minister, the Rev. A. Pollock, fell a victim to his exciting labours. In a letter written but a few days before his death, he thus describes *his last communion Sabbath* with his people :—

“The joy of converts, the cry of penitence, the wailing of friends, reminded me of the building of the second temple, when some shouted and others wept. Our tokens were soon all given away, which never happened before. About one hundred had to be provided for on Sabbath morning, and we could not persuade the people to disperse. On Sabbath morning the house was filled to overflowing, and, with little preparation, it was no easy task to ascend the pulpit. I addressed them from the words, ‘Get thee up, eat and drink ; for there is a sound of abundance of rain.’ The Holy Ghost was there indeed, as a mighty rushing wind. Many were removed ; and in the evening the green was filled, and no man can tell the number of the souls which were added to the church. The young converts wished to go to the first table, and sit together. We saw their eyes beaming with the light of heaven, their faces shining like angels’, their hearts heaving with the love of Jesus, and their hands clapping with joy before the God of Jacob. Such a table ! It was a foretaste of heaven. All was in accordance with order, nothing extravagant, no extraordinary excitement. God was there ; and all were bowed before Him. To Him be glory !”

“One of the first-fruits of the revival in our congregation,” says the Rev. H. Leebody, of Ballinderry, “has gone home to heaven, leaving a blessed and a glorious testimony behind him. I spoke at the house the evening previous to his interment, and also the day of the funeral. We had a large attendance of all sects and parties, and even those who had been most opposed to this blessed work had to confess that the young man who had departed had shewn both in his life and in his death the power of saving grace. Before the coffin was closed, his father, kneeling beside the remains of his son, blessed God for the

work which had been wrought in him who had departed, and fervently entreated that every member of the family might feel as he felt whom Jesus had taken home."

In no part of the country, so far as I am aware, was there a more genuine and in every way satisfactory work than in that to which the following exciting narrative refers. Its minister, the Rev. William Magill, was from the outset intensely solicitous that the community among whom he labours should be brought under the power of the gracious influence :—

"The revival commenced here on the 10th of June. On the morning of that day, I rose from my bed impressed with the thought that something strange and wonderful was about to happen in Dundrod. I cannot account for the feeling, but I had a strong presentiment, not of evil, but of coming good. I had been in Belfast the day previously, and had leant over the prostrate bodies of men and women labouring under strong conviction of sin. I had heard, for the first time in my life, the sighs and groans of breaking hearts, and witnessed with a feeling of wonder and awe, the mental agony and the terrible struggle of souls wrestling with 'the principalities and powers of darkness,' and 'contending earnestly' for life and liberty; and when the battle was won, I heard with almost equal wonder the shout of victory, like the pealing of a trumpet on the field from which the enemy has fled. I came home filled with strange thoughts, cherishing high hopes, and breathing earnest prayers that the Lord would come over the mountains and visit my people.

"I expected something, and I was not disappointed. When dressing on the following morning, I observed a man approaching the manse, and the thought at once arose in my mind, This man is perhaps coming for me—the work is begun. It was even so. I was soon on my way to his house. He told me as we went, that one of his daughters, after returning home from the prayer-meeting, had fallen ill, strangely ill—that she was up all night, and had raised the whole family to engage in prayer with her and for her—that she had never ceased praying and reading all night, and when he left her she was worse than ever,



and he feared she was 'going wrong in her mind.' He had done all he could to pacify her, and said to her, if she wanted to be converted, to take the matter coolly, and not create an uproar about the house to alarm the neighbours.

*A Novel Group.*—"Before reaching the house, I heard her voice in loud and earnest and continuous prayer. When I opened the door and looked in, I saw her mother and two sisters, all on their knees and in tears. In the centre of the group, the picture of woe was the 'stricken one,' with eyes upturned to heaven, and face covered and seamed with tears. Her arms were now extended to their utmost length, as if to grasp some distant and coveted object, and then brought together with violence as she clasped her hands, as if in mortal agony, whilst from her lips there burst forth words of fire, as living streams from a burning mountain. 'O Christ, help me! Lord Jesus, save my guilty soul! O Jesus, come, come soon, and give relief to my guilty soul! O thou quickening Spirit, come! Oh, create in me a new heart, a clean heart! Oh, take away this hard and stony heart, and give me a heart of flesh!' Then as her eye rested on me as I stood riveted to the spot, witnessing in silence this exciting and wonderful scene, for I never had heard such prayers before, she exclaimed, without rising from her kneeling posture, 'Oh, here is my minister! I knew I would have no peace till he came. Oh come, come, pray for my guilty soul!' I knelt beside her and prayed, her voice accompanying mine all the time, while her expressions at intervals were so rich, varied, and scriptural, that I had often to pause, and then to follow instead of lead, as text after text from Old and New Testament, prophet and psalmist, Christ and apostle were changed into beautiful and impassioned prayer. Such asking, seeking, striving to enter the 'kingdom,' I never saw before. It was, indeed, Mercy knocking her loudest knocks at the door of the heavenly mansion, so that the Lord himself, startled by the peals which rouse up all the inmates, comes quickly, and with a smile opens the door, and takes her by the hand and brings her in.

"The struggle is over. She rises up, and begins the song of

triumph. What a change—a perfect transformation! The cloud is passed away, and God, like the sun in his glory, is lifting up on her the light of His countenance. Her eye, as she sings, is lighted up with strange and unearthly fire. Her voice is no longer tremulous and plaintive, but now rings like a trumpet; while her whole face is covered with a smile, such as we might suppose an angel to wear.

“‘Let us sing,’ said she again, ‘the 51st Psalm. Oh, I bless God for that psalm, and for all the psalms I learned in the Sunday-school and Bible-class.’ I may here remark that the Psalms have been with all the converts here sources of great joy. ‘What would we have done without the Psalms?’ was an exclamation often heard. ‘Sir,’ said a servant girl to her master, after hearing the 51st, 130th, and 116th Psalms, ‘surely some persons long ago must have felt as I feel, for those psalms seem to have been written for their use and comfort.’\* ”

“When the psalm was sung, ‘Now,’ said our first convert, ‘father, mother, sisters, down on your knees, and we will pray for you. O Lord, save my father, and mother, and sister,’ &c. At her request I read to the family the second chapter of Acts and sang the 60th Paraphrase; and during the singing another

\* “Ah, how these rude chants of our ancestors go to the heart at such times! The Psalms are our epic, but an epic more deep and real than ever was written or sung by any people; an interminable poem, of which each one of us becomes in his turn the author; a sacred treasure of personal and individual remembrances, joys, sorrows, desires, heaped up with national associations; not a verse, not a strophe, but is quite a history or a poem. This was sung by a mother beside the cradle of her first-born; this other, one of our martyrs sang on his way to death; this is the song of the Vaudois returning in arms to their country; this that of the Camisards marching to battle. This verse is one that the balls of our enemy interrupted; that other is one of which a father, when expiring, murmured the half, and went to finish it with the angels. Oh, our psalms, our psalms! who could ever express in human words what your language is to us in our solitudes, on that soil red with our blood, and under the vault of that heaven from whence they look down upon us who have prayed, and wept, and sung before us!”—BUNGENER'S *France before the Revolution*, i., p. 110.

sister, who was standing with a child in her arms, fell to the ground, and went through the same process, being, if possible, more violent, rolling in the floor in agony, tearing her hair, wringing her hands, and in heart-rending tones exclaiming, 'Oh, is there no pardon for me? I am too great a sinner to be forgiven. O God, for Christ's sake, save me, save me.' Her sister, now filled with joy, stands over her like a ministering spirit, and cheers her by gospel promises and earnest prayer. 'Now,' said she, 'I shall have a sister in the Lord. Who would have thought of it—two souls converted this morning in this house?'

*Effect of the Strange Tidings.*—"The Lord had begun His work. The strange news spread from lip to lip, house to house, over the country. Like the 'fiery cross,' it roused the people, and old and young, men and women, husbands and wives, little girls and mothers with infants in their arms, ran to witness the strange doings, and hear the wild, wondrous, but heavenly words that flowed from the lips of these plain country girls, changed in a few hours by the Spirit of the Lord into 'new creatures.' What is this? Is this conversion? Is this the work of the Spirit of the Lord? Has God come down to earth? Are the 'last days come?' or have these girls gone mad? are asked on every hand. The reply is—These are the last days, and God is beginning to pour out His Spirit on 'all flesh.'

"That evening a prayer-meeting was held at this house in the open air, in the street before the door. It was a still, fine summer evening, and under the clear, open sky hundreds of all ranks and ages met to unite in prayer, looking up to Heaven for a blessing. Farmers and farm-servants, men, women, and little children, Roman Catholics and Protestants of various names, knelt together on the hard ground, reviving the recollection of primitive times, and forgetting or overlooking for the time every mark of distinction in the common awe which all felt, and in the earnest prayer which all offered up to God. A psalm is sung, a word of exhortation given, and prayer offered up, and the benediction pronounced, but the multitude stand still.

Another psalm is sung, and now the converts rush in among their friends and neighbours, shouting, pleading, and with heaving hearts, and sparkling eyes, and beaming countenances, and in strange, sweet tones, telling of their new-born joys. The multitude heaves to and fro like a ship in a storm ; and like drunken men in the streets the people stagger and fall with a shout or a deep sigh. Tears are shed, and groans, as if from dying men, are heard. Prayer and praise, tears and smiles, mingle together. Husbands and wives are locked in each other's arms, weeping and praying together ; while those who came to scoff stand still, and in 'fear and trembling' contemplate this strange thing that is going on before their eyes. The dead are rising from their graves, as if at the sound of the archangel's trumpet, for the Lord is quickening those who were dead in trespasses and sins. As the people separated, they formed into groups, and marched to their respective homes, some singing, some praying, some mourning, and some rejoicing. One or two had to remain all night.

"Each meeting exhibited all the features of the first one, with some little variety. Some were in the first, and some in the second stage, some weeping, and others rejoicing, some calm and still, some again suffering intense agony, and yet in their agony praising the Lord for not passing them by. Some were very weak, and for days partook of no food. 'I will not,' said one, 'eat nor drink until I have found peace ;' and she kept her word ; and then, like David, when the trial was over, she rose up and washed herself, and joyfully partook of what was set before her.

"On the first Saturday evening when we met in the church for prayer, the scene was indescribable ; the groups from all the districts to which the revival had spread, and it spread with amazing rapidity, came literally 'walking, and leaping, and praising God ;' and as they rushed into each other's arms, straining and pressing each other to their breasts in the front of the pulpit and up the alleys, the people 'were filled with wonder and amazement at that which had happened unto them.'

*Church and Graveyard Scene.*—"On the following Sabbath

the work went on. Arrangements were made to keep down excitement, and confine the converts to their own seats, and the public services were not disturbed. In the evening, for the first time, a neighbouring minister came to my aid, and a layman from Belfast also joined in our services. I gave a short address, stating what the Lord had done among us, when one of the converts, our first one, rose, and with beaming countenance and eyes, which told of the joys within the heart, said a few things to the people, when here and there throughout the church, parties rose and went out, labouring under deep conviction, and immediately the graveyard is filled with groups singing and praying around the prostrate bodies of men and women. Some are as in a trance, others crying for mercy. Some are still falling into the arms of friends, and sinking as into a swoon. Some stagger to a distance, and drop on their knees to pray over the graves of the dead; and a few rush to the gates, and fly in terror from the scene. The converts are flying from group to group, and raise the loud shout of triumph as one after another, like the jailor of Philippi, is seen trembling and heard crying out, 'What shall I do to be saved?' Up to this evening the work had gone on chiefly among the females; soon, however, the men were impressed; and I shall never forget the look and shout of joy with which one of these females proclaimed the triumph of the Lord, when strong men were writhing in agony, or stretched out still and calm, but with clasped hands and heaving heart, on the graves around. I think I see her now—her bonnet hanging behind her head, her Bible in her hand above her head—and I hear still her shout, '*The men are coming now!—the men are coming now!*' For ten days and more the whole country was in a state of intense excitement.

*A Young Deborah.*—"I met one of them when going to visit a man and his wife. She had visited some houses, read, exhorted, and prayed. 'The Lord,' said she to all the people in these houses, 'has sent me to bring you to Him. He is waiting for you. 'Arise, and follow me.' And strange, but true, they 'immediately rose and followed her.' A widow

woman, her sons and grandchildren, a mother with one child in her arms, and another at her feet, trembling and in tears, girls and boys who had risen from their looms, and men who had dropped their spades, and left their work in the open fields, all followed her across the country, while she marched at their head like a general. ‘Here,’ said she, when I met her, pointing to her train of followers, ‘is my day’s work ; is it not a good one ? They wanted me to stay at home, but I would not, for I knew that the Lord had work for me to do. He has given me these.’ ‘R—— dear,’ said I, ‘do be quiet, and don’t excite yourself, or people will say you are going mad.’ She drew herself up in the most commanding manner, and measuring me from head to foot, exclaimed, ‘I am astonished at you, Mr M—— ; did you not teach me in your Sunday-school and Bible class ? Oh, I can teach the children now. I will bring them to Jesus. Must I not do the will of my heavenly Father ? Oh, I have a Father *now*. Do you not remember the words of Jesus, when the Pharisees reproved Him because He did not silence the little children who shouted Hosanna as He marched into Jerusalem ?—‘If these should hold their peace, immediately the very stones would cry out.’ I cannot hold my peace. It is not I, but the Spirit of the Lord, that is speaking.’ I was awed into silence as I stood before this young Deborah, and in the meantime fell into the rear, and became one of her followers. It is right to state that in a few days she calmed down, and became what she still continues to be—a warm-hearted, zealous, and consistent follower of Jesus. The excitement is gone, but not the Spirit which gave it birth. She did her work. She roused the country, and then retired into private life, and in the quiet home of the family circle she and her sisters are adorning the doctrine of the gospel by a becoming walk and conversation. Indeed it is pleasing to have to record the same testimony in favour of all the other converts in Dundrod without a single exception. Though numbering upwards of two hundred, no evil things as yet can be said of one of them.

*The Work in the Country Round.*—“These things which I have described took place in and around Dundrod, the church

being the centre; but in other parts of the country the work went on satisfactorily, but especially in a wide district lying between us and the Belfast mountains. Here the progress was truly amazing. Had the French landed in Belfast, and the news spread that they were on their march toward us, there could not have been greater commotion among the people. Many had been stricken down at Dundrod, and brought into the district, and every house was a kind of hospital, filled with the wounded, from whose wounds arrows were plucked to wound afresh those who stood around them. The cry on all sides was, 'The Lord is at hand, go ye out to meet Him'—'The day of the Lord is come.' When I visited the district I found that all labour was completely suspended, and that all the people were running in groups from house to house. The mourning was in its extent, if not in its nature, like that of Egypt. In some houses at one time I counted more than a score, old and young, more or less affected. The people here seemed to 'take it' with wonderful rapidity. There was a regular chain of meetings kept up night and day, each meeting feeding the flame of zeal, and from each, as from a burning altar, live coals were taken to touch the cold lips, and fire the dead souls of the few 'careless ones' elsewhere.

*Another Deborah and her Fellow-labourer.*—"One girl was highly blessed and honoured in this district. She had been at Dundrod, and was there converted. It had the honour of being, as she said, her birthplace. She was well acquainted with the Scriptures, and was correct and blameless in her life. She said to me, 'I thought I was a good girl, but I was all wrong. I never was on the narrow way till now. I knew I was sound in the faith, but I wanted a quickening.' She got the quickening, and the change was wonderful. She was all alive, all on fire, and went through the country from house to house exhorting the careless; but her chief delight was in comforting those who were mourners. She soon found a fellow-labourer. A young man in her neighbourhood, of wild and reckless habits, treats the revival with scorn, and forbids his sisters to go too near, lest they might bring the plague home with them; for some

actually shunned at first, and others fled from our meetings in perfect terror, lest they might 'take the revival,' for they were afraid they could not 'stand it.' Like many professing Christians, they had no objection to wear the crown, but they would not endure the cross; they would enter heaven, but not through the strait gate, or along the thorny path of much tribulation. They could not but envy the joys, but they shunned the sorrows of the children of God. God had, however, His eye on this young man, and the Spirit guided the young girl to his father's house. She is resolved on conquest. She lays a gentle hand on his shoulder, and, fixing her eyes on him, says, 'Archy, won't you come? I know you'll come. Come to Jesus. I see it in your eye, you are coming. Pray, Archy, pray for the Spirit.' And now they are on their knees together; while father and mother, and sisters and brothers, stand awhile in wonder, then kneel too, and all pray for the Spirit of God. Nor did they pray in vain. The young man struggles, feels a choking sensation in the throat, and a pressure on his heart; his bosom heaves with strange emotions. The strong man is bowed down, the hard heart is softening, the Spirit is striving; and now the struggle is over, and another Saul stands up, and, rejoicing in his new-born freedom, asks work, saying, 'Lord, what wilt thou have *me to do?*' The work is given, and with all his heart he sets about doing it. In his family he works, and all the inmates are changed; father, mother, sisters, and brothers, blessing God for bringing salvation into their house. Now he flies in breathless haste to rouse his sleeping neighbours and friends. He stands up in the midst of hundreds in the open-air meetings proclaiming the glad tidings of salvation, and glorying in the possession of a light, and life, and joy, never felt nor dreamed of before. He seeks his old companions, whom he led in many a revel; and on the following Sabbath, in the face of the most crowded and solemn assembly ever held among us, he marches up at the head of nearly one hundred individuals, who, in front of the pulpit, sign the total abstinence pledge. His mission does not end here. He and others visit from house to house, hold



prayer-meetings, and the revival spreads around until every family in the district can count its converts ; and in more than one instance whole families 'joy in God, through the Lord Jesus Christ, by whom they had received the atonement.'

"The change wrought among this people was strange and sudden ; it was, indeed, from 'darkness to light,' from death to life. The Spirit of God had done for these sleepers in the valley what tradition says Tell will do some day for his native land, when, coming forth from the cave where it is said he sleeps, he shall sound his horn and raise the dead, and fill his native valleys with bands of armed men, ready to unfurl the banner of freedom, and trample tyranny in the dust. But we need not go to profane history or the middle ages for traditional legend for an illustration of what took place in and around Dundrod, when the Spirit of the Lord came down upon the people and quickened them, even as when He came upon the dry bones in the 'valley of vision.'

*A Curious Dream.*—"In connexion with this wondrous vision, which has been realised almost to the life in all its parts in the midst of us, I may here relate a strange dream by one of the converts, a married man, in mid life, a plain, uneducated, working man, who told me he never remembered having read, or heard read, the passage in Ezekiel to which his dream bears such a marked resemblance. He was smitten down when going home from one of our prayer-meetings, and while sitting in his house, had in his half-sleepy, trance-like state the following dream or vision :—"I saw," said he, "in one spot, a pile of bones all in a heap, and in another place a heap of raw flesh. Then I saw a strange hand from a shadowy form take the bones one by one, and arrange them in their proper order into a skeleton. Then going to the other heap it took piece after piece of the flesh, and put them all over the bones, and then unfolding some thin transparent substance like skin, it spread it over the body, fitting it to it. Then there was a rushing as of wind, and immediately the body stood upright, and I *started, for it was myself.* I had seen God *making me over again.* I was a new creature. A table was set before me, on which was

a pipe and a tumbler of whisky, *to try me, and shew that I was changed.* I could not touch either, though I was both a drinker and a smoker.' 'And have you,' said I, when he finished his narrative, which I have given almost in his own words, 'given up the pipe and the bottle?' 'I have,' said he, 'and have felt no desire for either ever since.'

"There is life now in the people, a new, a spiritual life. The Spirit has quickened hundreds who were 'dead in trespasses and sins.' The cry is heard on all sides, 'Such times, such glorious times! the Lord indeed is come.' Prayers issue from lips that never moved in audible prayer before; and oh, such prayers, so rich in Scripture language, so fervent, for icy hearts are melted as if by fire from heaven. Men and women pray; father follows son, or a sister a brother, like the gallant leaders of some forlorn hope. When the foremost have fallen in the track, others passing behind push on, resolved to take heaven by force, and not to yield until they themselves, and their friends, stand within the city of God.

*The Farm-servant in the Field.*—Having heard one day that a young man, a farm-servant, had been brought under conviction, I went to see him. I called at his master's house, but was told that nothing was known of it; and I went in search of him to some neighbouring houses in which were converts, thinking it probable he might have gone there. On my way I heard sounds from a field by the wayside, and following with my eye the direction of the sound, saw a number of individuals kneeling at some distance at the back of a ditch, and as I approached I found they were engaged in prayer. He had taken ill in the field, where he had been weeding corn. At a distance lay the implement of husbandry which had dropped from his hands. Friends had gathered around him: a psalm was sung, and now they are engaged in prayer. He prays; another and another follows, and when I thought all had ended, I heard the sweet, earnest, pleading voice of a young girl, who, from the first night, was prominent among the happy converts; and she rose with a smile, and all rejoiced, for their prayers being ended, the young man stood in the midst of

them, blessing and praising God, and receiving their warm congratulations.

“Prayer-meetings are appointed in the several districts of the congregation, but wherever there is an earnest seeking soul, the people meet for prayer. The songs of Zion, the Psalms of David, those glorious psalms, never so much prized as now, ascend from almost every house. And in the still summer evening, strains of heavenly music seem to float on the tremulous air. Imagination is busy, and no wonder, and men pause on the highway to catch the sweet sounds, now soft and low, rising and falling, and now ringing like the chimes of church-bells. They thought the angels were above and around them. They thought they heard the festive chimes of heaven, the pealing of the bells in the city of God, as the heavenly host proclaimed the triumphs which their Lord was achieving over His foes on the earth.

‘Hark, how they sweetly sing,  
Worthy is our Saviour King;  
Loud let His praises ring,  
Praise, praise for aye.’

*Closing of a Public-house.*—“There were many delightful scenes witnessed during the progress of the ‘revival’ here, not alluded to in the above narrative. It would be impossible to describe them all, or even do more than mention them. I cannot, however, in this record, pass over one which excited great attention at the time, and produced most happy results. I refer to the closing of one of our largest public-houses. The owner did a large business, and was making money fast. He had a wife and rising family to support. But he had a conscience, and had for some time felt uneasy and unhappy in his mind, because he could not reconcile his profession as a Christian with his trade as a publican. He has told me, that even before the revival, he could not, with profit, sit under my ministry, and dared not go to the Lord’s table while engaged in such accursed business. The revival came. It roused his conscience afresh, and she mounted her throne, and gave him no rest until

her right to reign was acknowledged. In his neighbourhood, particularly in one house, were many cases of conviction, and many meetings. He attended them all; saw, and heard, and judged for himself. He said to me one morning, 'I want to consult you about this business of mine; I don't like it, I have long felt unhappy in it, I will give it up. Shall I do so now—*now*, or wait until I sell out my stock?' I gave him my opinion, and on that same evening every puncheon of whisky, and barrel of beer and ale, every bottle and glass, and every article used in the trade had disappeared; and on the next morning I saw their vacant spaces filled with barrels and bags of meal and flour, sides of bacon, &c. This was a noble triumph. Dagon had fallen before the ark of God. One fountain of evil—only evil—is closed for ever. Great is the amazement of the traveller, when he calls the next day for his customary glass, and he opens his eyes, and stares and wonders; and

“ Still his wonder grows ”

when he steps out of the shop and finds that the signboard is gone. 'Tis strange, passing strange! either God or the devil is here. Some say, 'J. T. is gone mad like the rest. He has been bewitched; he has taken the revival.' He has indeed, and has therefore renounced the devil and all his works. In the public meeting, good men heartily joined in the prayer from the pulpit, 'God bless him, and reward him an hundredfold;' and God heard the prayer, and *he is blessed*, and rejoices in the smiles of an approving conscience, and is thankful for the grace which enabled him to trample over self and sin. This case gave a great impulse to the whole movement. Another public-house soon closed its doors, and the third, and now the only one in the neighbourhood, gets almost nothing to do, and will soon, it is hoped, pull down its signboard, starved into surrender.

“ All that is related above occurred within a very short period of time; for the change that took place was truly wonderful, sudden, and almost miraculous; resembling the transition from winter to summer, and death to life, in some countries of the East. The rain came down in torrents, and at once

flooded the earth, and made it bring forth and bud, giving seed to the sower, and bread to the eater. 'The mountains and the hills brake forth before us into singing, and all the trees of the field did clap their hands, for instead of the thorn came up the fir tree, and instead of the briar came up the myrtle tree.'

"Like the retiring waters of the Nile, the flood has subsided, but it has left behind it a richer and deeper soil. The good seed, as in Egypt, has been sown, with faith and hope, in great abundance on the surface of the waters, and when it sinks into the soil when the flood has disappeared, we believe it will yield a rich, abundant, and abiding harvest. We have had our years, long years of famine; but we are now 'eating the good of the land,' and hope to live long on the fruits of the great revival of 1859.

"This was all the Lord's doing, and it was wondrous in our eyes. No event since Pentecost has so signally displayed the Divine sovereignty, and so illustrated and established the doctrine of the free grace of God.

"During the flood-tide here, but especially when it began to abate, the surface was somewhat ruffled. There was a little agitation on the face of the waters. Here, as elsewhere, narrow-minded bigotry did its worst to plough up into deep furrows the calm surface which otherwise had remained smooth and clear. But God has brought good out of evil. As in the ocean, while the ripples above set in motion the straws, and create the 'bubbles which float on the abyss,' in the depths beneath there is undisturbed calm; so the children of God have descended into the unfathomed depths of God's unchanging counsels, and have found peace and undisturbed repose in the eternal love of their covenanted God and Father."

There are many other districts in County Antrim in which the work exhibited itself at an early period; but for an account of these I must refer to the Appendix.

Before passing away, however, from the neighbourhood of Belfast, it is necessary to advert to certain physical phenomena of a delusive character, that sprang up under the shadow of the revival, and by which for a time many were deceived.

I allude to what are called the "marks," being neither less nor more than appearances on the body, resembling printed characters, impressed thereon, as it was represented, by a Divine agency. About the beginning of September these new developments began in Belfast to attract attention, and to excite the eager curiosity of the multitude. A young woman, for instance, who had been "seized" some three months previously, and who had been the subject of a nervous disease, aggravated by fits of dumbness and the like, would, in consequence of her repeated "prophesyings" of the further deprivations she should undergo, come to be regarded as in direct communication with heaven. By and by, however, sceptical people among the bystanders, even in her own humble circle, would begin to question her pretensions. What, then, was to be done? How were the unbelievers to be put to silence, and the vaticinations of the pythoress to be vindicated against the gainsayers? Why, by a notable miracle. Accordingly, strange signs would appear upon her person. Unbaring her bosom or her arm, she would exhibit to the admiring on-lookers a mystic word or symbol, impressed so legibly that all might read and understand. What if the lettering were somewhat indistinct, or if the sacred name were incorrectly spelled? For this she was in nowise accountable. She was only passive in the hand of a higher agent. All unbelief would vanish before the preternatural authentication.

The intelligence of this new phase in the movement naturally produced a wonderful sensation. Hundreds flocked to witness the extraordinary phenomenon, and though the more discriminating might shrewdly conjecture that the "marks" could be accounted for without any other than a very ordinary interposition, there was enough of credulity in the multitude, to yield assent to them as the genuine operation of a Divine hand. If any questioned their existence, or, in certain cases, could not trace them out distinctly, it was "because they had not been stricken down," and therefore had not the visual organs requisite for such a delicate perception. Most of the visitors, it was remarked, were expected to *pay* for the gratification of their

curiosity. Such instances had begun to increase and multiply to an extent which it was serious to contemplate, when public attention was directed towards them in a way that cast a new light on their character. A meeting was held one evening in the town of Lisburn for the purpose of hearing from the lips of one of the ministers (the Rev. William Breakey) a statement bearing on his investigations into these new physical appearances. After a vindication of the revival as a genuine work of the Holy Spirit, the speaker entered on an exposure of the phenomena in question, his testimony being corroborated by other witnesses. He stated, in substance, that he had personally visited the parties on whom such marks were found, and that he had no difficulty in coming to the conclusion that they were produced by some clumsy process of manipulation; and he denounced the whole affair as an imposture, fitted only to delude the credulous, and bring discredit on the work of God. Although it required some little courage to undertake this duty, owing to the excited state of feeling among the common people, the exposure was followed by a rapid return to reason and propriety, the *furor* which so extensively prevailed upon the subject almost immediately subsided, and "the work," in that district at least, was saved the imputation of ministering to the excesses of fanaticism.

## CHAPTER X.

### THE REVIVAL AND THE GENERAL ASSEMBLY.

Annual Meeting in the Irish Metropolis—Conference on the Revival—A Minister's Statement there—Conversion of Four Brothers of the Manse—The Prostrations and Statement of a Medical Member of Assembly—Subsequent Testimony of the Scottish Brethren present—Report on the State of Religion—Resolutions adopted—Mr North in the Assembly—Adjournment occasioned by the Revival—The Meeting in Belfast in September—The Conference Resumed—Hallowed Character of the entire Proceedings.

THE meeting of the General Assembly, which was held in the city of Dublin, in the beginning of July 1859, was one of the most memorable convocations that ever came together to deliberate respecting the kingdom and work of God. Twelve months before, an unusual solemnity had prevailed during those special services in which the representatives of the Presbyterian Church were occupied in conference and prayer respecting the great revival in another land ; and now that a kindred movement had commenced among themselves, and spread so rapidly within the few months preceding, it was felt on all sides that the occasion was invested with an unparalleled and pregnant interest. A short time previously, the attention of the Church had been distracted by questions which had led to painful discords and alienations, and many hearts were agitated, lest the recollections associated with past discussions should mar the harmony or impede the actings of an assembly convened at such a momentous crisis. Happily the results were such as greatly tended to cheer the hearts of all the friends of Irish Presbyterianism.

The proceedings of the meeting, from the outset, were so arranged as that a prominent place was assigned to the revival



movement. It was resolved, accordingly, that an early day should be set apart, in the first instance, for private conference, and subsequently for public recognition of this great work of God. The adoption of this course was deemed of primary importance, as the awakening was itself a new thing in the midst of us, and certain of its attendant circumstances were so peculiar as to demand the gravest consideration of the highest judicatory of the Church. It was necessary, therefore, that an opportunity should be afforded, in the first instance, for a full statement on the part of those who were more specially conversant with the work in its characteristic aspects; and, in the next place, that a mode of dealing with it should be adopted which could approve itself to the "collective wisdom." The conference thus entered on was felt throughout to be an eminently seasonable and edifying occasion. One after another of the members, for nearly four hours, rose in his place to contribute to the general interest, either by a narrative of what he had witnessed in his own congregation, or by the expression of a judgment in regard to what had been communicated by others. The first who presented himself was an esteemed brother in a country district, whose statement was, as it were, the key-note to those that followed. As there were no reporters present, it is impossible to present anything like an adequate account of all that passed in that solemn meeting, or, indeed, to give any idea of its overpowering interest. The minister to whom I have referred, however, has, at my request, furnished me with the substance of his address, which I have much gratification in here inserting, omitting his name and residence:—

"You request me to put on paper the substance of the statement I made at the Assembly in Dublin, respecting the commencement of the revival in my district. To this I can have no objection but one, and that is the simple fact, that as the excitement has entirely subsided, I feel it impossible to give the narrative with the freshness and fervour I then experienced in uttering a purely unpremeditated statement. Still I give you the facts, leaving you to make any legitimate use of them you may think proper.

“Our first special meeting for the work of the Spirit, in connexion with what is now known as the ‘Ulster revival,’ was held on the 9th of June. I had monthly meetings all the previous winter, professedly for asking the Spirit’s influence, at which I gave accounts frequently of the American revival, and endeavoured to put the people into a state of expectancy ; and before our first general meeting, accounts were daily reaching us from Ballymena, Ballymoney, and Rasharkin, of the remarkable manifestations of the Spirit of God. One or two cases had even occurred here, where the persons had not been at any assemblage of the kind, and the entire public mind was deeply and seriously impressed when I announced our first public meeting. I invited some young converts from Rasharkin, who were known to speak well. Six came, and after tea in my own house, we had social prayer, and while I commenced, each followed in turn, till, before we rose from our knees, five had poured out their supplications for the rich blessing of God upon the meeting ; and so solemn was the service, and so humble and Christ-like was the spirit of these men, that my wife, who was in delicate health at the time, and who, I thought, was incapable of attending, was among the multitude when I began the service, assigning as her reason afterwards, ‘that she could not stay at home, as she felt God was with us.’

“The meeting was so large, that though it commenced in the church, it had to be adjourned to the open air. I never was able to calculate the numbers in attendance. The addresses of the converts were earnest and searching, their prayers were full of faith and hope, and the scene which ensued was awfully solemn ; so that—while twenty-three persons were stricken with a sense of their sins, and were led to cry out for mercy, remaining for the most part on the ground all night—the entire congregation were chained as if by magic to the spot. Before our next I had thirty hopeful cases in my registry ; and months after, I was told by several converts in other districts that they were convicted first at this meeting.

“Our second meeting, held in the next week, was still more full of interest. The speakers for it were selected by my

brother, at my request, for their sound and calm judgment. They were but three in number. Their addresses were doctrinal and judicious—addressed more to the intellect than to the feelings. Nothing appeared throughout, till I pronounced the benediction, more than deep, solemn attention. I left to see the strangers off, expecting the congregation to retire too. As we were ascending the hill leading to my own house, the loud and solemn hymn of praise rose from the immense congregation on the still air as the voice of many waters, which told that the hearts of the people were pouring out their sincere and grateful homage to God; and that the Spirit of the Holy One was among them. I returned, and such a scene as I witnessed! It will ever live in my memory as one of the most sacred seasons of my life. The church, and several portions of the green, were both occupied with persons prostrated, each surrounded by their own friends. Never did I expect to hear such outpourings of soul. Some were in fearful agony, as if in very hell—others breathing out, in sweet and sonorous accents, the sacred name of Jesus, in melting tones of penitence, pleading for pardon and eternal life. On entering the gate leading to the house of worship, the first of the awakened I met with was my third son, who had already found peace, and stretching out his arms he clasped me saying, ‘O papa, I have found Christ.’ When rejoicing over him, a friend came to me, and told me that my eldest son was prostrated in another part of the green, and, taking me by the hand, led me to him. He was calm—perfectly collected—deeply impressed with a sense of sin, and wrestling in prayer with God for mercy.

“Here he lay for hours, till I got alarmed by his being so long on the damp grass, and advised him to go into the church. He did not, as the former, enjoy peace that night. He considered himself greatly injured by well-meaning but injudicious friends. He kept solemn and grave all the next week, till at our next meeting, feeling again deeply impressed, he retired to the field behind the church, and spent the night in prayer. The result of this meeting, with a few held through the country in the

same week, was thirty-eight—leaving on my book before our third general weekly meeting, seventy-eight ‘awakened.’

“The third meeting was nearly as remarkable for blessing ; twenty persons were hopefully awakened, among whom were my second and youngest sons.”

It may readily be conceived that the intensely interesting narrative, of which the above is a condensed statement, and especially that portion of it referring to the work of grace which had taken place in the four brothers of the manse, touched a chord that vibrated in many responsive hearts, and that the most profound emotion was stirred in the Assembly. Nor was this the only instance then related of a like character. Another senior minister was enabled to bear a similar testimony respecting one of his sons ; and so the stream of thrilling incident flowed on for hours, intercepted now and then by an interrogation or some word of counsel and fraternal exhortation, until it was found necessary, owing to the pressure of time and business, to terminate the conference. I need not say that the subject of the physical prostrations was fully canvassed.

Among others, a medical gentleman, an elder, present, who had not, however, witnessed any in the phenomena in question, stated generally the laws which regulated the occurrence of these manifestations as they ordinarily came under the notice of the physician. They might arise, he said, from disease in some organ of the body—from strong mental emotion—from involuntary imitation, as where epilepsy was induced by witnessing an attack upon another—from intense expectation of these occurrences, as in the phenomena of biology, or from their previous occurrence in the same individual. In the early stages of the awakening, he had no doubt the affections were caused by intense mental emotion, the result of an overpowering sense of sin. As the revival proceeded, however, vivid descriptions, in public addresses, of these attacks, by those who had experienced them, might lead to a general expectation that conviction of sin would be so accompanied, and thus awaken an earnest desire to experience them. Thus cases might be multiplied, till society would be pervaded by what might be called an epi-

demic constitution, so that susceptible persons would come to be affected, independently of mental emotion altogether. The fact of the attack predisposing to a recurrence of the affection, would afford a ready explanation of the same person being on more than one occasion "struck." These manifestations, therefore, were to be regarded merely as accidents, not integral parts of the work. They might even take place, as past experience had shewn, in connexion with the propagation of religious delusions, as well as with the advancement of spiritual religion in the souls of men.

Perhaps the general feeling in reference to the physical affections cannot be better expressed than by a reference to a statement made publicly, on his return to Edinburgh, by Mr Balfour, an elder of the Free Church, who, together with several distinguished members of that body, was present during the entire proceedings. "He believed," he said, "that the ministers of Ireland were quite alive to this, that these prostrations were mere accidents, and were seeking to restrain them. They were called in that Assembly the bubbles that rose to the surface. He had suggested to Dr Julius Wood, whether some caution in this direction ought to be thrown out at the Irish General Assembly; but after listening to the conversation in the private conference, they felt that there was no need for anything of the sort, for their brethren in Ireland were themselves quite alive to the matter; and he must say that he was exceedingly struck, not only with the spiritual tone which pervaded the Assembly, but with the wisdom, and judiciousness, and calmness of mind with which the members looked on the whole movement. For himself, he would never forget the happy day which he spent in that private conference. The whole tone of the Assembly was so solemn, genuine, and humbling, and the members spoke with such enlarged heart of the wonders of the grace of God, that it was quite delightful to be amongst them."

At the close of the conference, a committee was appointed to prepare a series of resolutions founded upon the conversations and discussions which had taken place, and to introduce them at an open Assembly.

In the evening of the same day the subject was resumed in public, in the presence of an immense audience, being introduced in the report on the state of religion, for which, with the resolutions adopted, see Appendix C.

Reference has been made in preceding portions of this narrative to the visit of Mr Brownlow North, and the seasonable character of his addresses to all classes of the community. This eminent evangelist, although a member of the Episcopal Church, had at the meeting of the General Assembly of the Free Church of Scotland been publicly recognised as an honoured servant of Christ, and had been formally invited to occupy the pulpits of its ministers. Having witnessed on that occasion, in company with the Rev. Dr Johnston, then moderator of our Assembly, the very impressive exercises connected with his recognition, I took the opportunity of inviting him to visit us at the period of our annual meeting. Although he had many engagements in Scotland, Mr North acceded to our solicitations. He had spent a few days in the north of Ireland before the meeting of Assembly in the metropolis, and, as far as time and circumstances would permit, had observed the character of the spiritual movement then in progress. His subsequent experience supplied much more satisfactory evidence of its reality and depth than any he had then met with, as most of those whom he had visited had previously been unacquainted with the truth, and were disposed to lean more on their feelings than their faith. This serious mistake he publicly adverted to in the Assembly, taking opportunity afterwards to deal with it in almost all his subsequent addresses while in the country. The thanks of the Assembly were conveyed to Mr North in some such terms as these :—

“ While it holds good of such a service as that to which your energies are consecrated—that not many mighty, not many noble, are called to prosecute it—we rejoice that upon you this grace has been bestowed—a patent of distinction more gloriously resplendent than any hereditary or heraldic honours. We esteem it a happy circumstance in our ecclesiastical constitution that it is so broadly catholic that we can not only hail

you as a brother in the midst of us, but bid you from the heart 'God speed' in your evangelistic mission. We would see in you a living illustration of the great truth, obscured though it may have been by the conventionalisms of men, that a God-made ministry is the only ministry, and that the spiritual Church is, strictly speaking, the only Church of Christ—the Church for the sake of which all prophecies, promises, types, services, and ministrations, have been given and ordained. Let me, in the name of this Assembly, return our grateful acknowledgments for your faithful admonitions and fraternal counsels. Let me also invite you to the cultivation of a still more intimate relationship, even to the occupancy of our pulpits and the hospitalities of our homes. You have come among us at a season of blessed ingathering, and happy shall we be if you thrust in the sickle, and mingle with us in the reaping-time with its songs. But whether you abide in Ireland or return to other fields now whitening to the harvest, be assured that we shall not readily forget the hallowed interest which your presence has diffused; and that among the incidents of this Assembly, this shall not be the least memorable, that we have seen your face and grasped your hand, and been encouraged by your sympathies, your exhortations, and your prayers."

In consequence of the awakening, and the desire of the great majority of the ministers to return to their respective flocks before the Sabbath, it was found necessary to adjourn the meeting before its business was more than half concluded—a circumstance which was in itself a striking attestation to the movement. And thus this memorable occasion passed. It was felt throughout that the deliberations of our Assembly were pervaded by an overawing solemnity never realised before, filling the soul with a profound sense of Jehovah's presence, subduing personal prejudices and prepossessions, and infusing a spirit of mutual forbearance and generous conciliation. The Lord had visited His Church as a court in His own house, so that, even in its ecclesiastical procedure, there had been realised as pure delight, as sweet communion, and as ennobling aspirations, as could be hoped for in the most favoured times of visitation. It is

impossible ever to forget those hours of blessing that flew by on rapid wing, when the theme of every tongue was the Spirit's wondrous grace and power, and when every heart was melted, as under the descent of a heavenly influence. It was with feelings such as these that the proceedings were suspended, and that the brethren separated from one another, to return to their several flocks, and to preside over the blessed ingathering to the fold of the "Chief Shepherd."

Nearly three months after, their consultations were resumed, not on this occasion in Dublin, but in Belfast. The great effusion which before had fallen in so considerable a portion on the field, had meanwhile mightily extended in its range, and many who before had been in heaviness, because as yet their congregations had been unvisited by the "gracious rain," were now rejoicing in its abundant and pleasant fruits. Nor were there any indications that the clouds of heaven had exhausted their stores of blessing. Other lands had also shared the joy with which so many had been gladdened, and from the ends of the earth had arisen songs of thanksgiving for what, in this far-distant isle of ocean, God had wrought. The period which had elapsed since the adjournment in Dublin, had furnished a more extended opportunity of testing its real character, and of forming a judgment of all its attendant features. The Church, accordingly, having discharged her primary obligation of acknowledging the favour shewn in this great work of God, it was now felt that her more immediate duty was to consider how the work itself might be directed, so that it might be preserved, as far as human effort could accomplish that result, from the weakness and fatuity of man, and from the devices of the great adversary.

As on the former occasion, a conference was held, and various resolutions were adopted—one of which was to the effect, "That the Assembly appoint a special day for public worship in all our churches, and for prayer and thanksgiving to Almighty God for His gracious mercy vouchsafed in the revival of religion; and that supplication be offered for the extension of this gracious work to all churches and all lands;" and further, "that



our moderator be requested to prepare an address, including reasons for the observance of such day, to be printed and circulated immediately amongst the brethren."

It was in this spirit that the proceedings of the meeting of Assembly were conducted and brought to a happy issue. In reviewing them, however cursorily, we should be incredulous and unbelieving, were we not to acknowledge that God had been among us, and that we had received from Him the earnest of still greater things to come. We had lived to see a good and a glad day in our history—a day long prayed and hoped for, but which we hardly thought ever to witness—brought about by no human power or wisdom, but by the grace of Him who is wonderful in counsel and excellent in working. It was indeed a pleasant thing to contemplate an Assembly whose members were of one heart and mind with one another, and the good fruits of whose uniting love, as we humbly trust, will spread their hallowed influence over days and years to come.

## CHAPTER XI.

### THE REVIVAL AND THE ORANGEMEN.

Former Celebrations of the Orange Anniversary—Their Tumultuous Character—"The Twelfth" in Sandy Row, Belfast—Narrative of Eye-witnesses—Other Districts of the Town—The Twelfth in Lurgan—Do. in Dundrod—The Orange Hall—The Open-Air Celebration—Testimony of Ministers in Various Districts—A Returned African Missionary on the Twelfth in his Native County—Chief Baron Pigott on the Extinction of Party Spirit—Strange thing at a Lodge Meeting, and its Lesson.

FOR many years the anniversary of the Battle of the Boyne had been associated in the minds of the lower class of Irish Protestants with uncontrollable displays of party animosity and hatred. Glorious in itself as was the achievement of William of Orange in breaking the iron dominion of a Papal despot, and in erecting constitutional liberty on its ruins, that illustrious name had with the unthinking multitude become a synonyme with ignorant bravado, and with unreasoning hostility both to the system and the abettors of Romanism. With the return of each successive Twelfth of July there was an ebullition of political and religious frenzy, often provocative of resistance, and terminating in violence and bloodshed. To the vulgar gaze there was no doubt something imposing in the parade of the processions of these festal days. The congregated masses, as they marched along in holiday attire, each man decked with some distinctive badge, a sash or a cockade of the cherished colour, while the superior officers flaunted in their flowing robes of scarlet—the entire array marshalled in semi-military "rank and file," while drums were beating, fifes discoursing shrilly music, and banners fluttering in the breeze—presented no mean

embodiment of all those elements that command the admiration of the multitude.

It would be incorrect, however, to state that the Orange organisation universally prevailed in Ulster. There are many districts into which it never entered, and for years past, partly owing to the vigorous enforcement of the laws against processions, and still more in consequence of the spread of intelligence and the diffusion of a better spirit, it has been falling to pieces even in those parts of the country where formerly it exercised its baneful influence. Here and there, indeed, it is still fostered for political and party purposes; and the "Orange parson," a genus of which a few specimens still survive, figures on its platforms, and fans anew the dying embers of religious discord. But as a system, it is on the wane; and never has it received such a fatal blow as since, within the last few months, the Spirit from on high descended on the community of Ulster.

Of this auspicious change there are abundant illustrations, nowhere more satisfactory than in Belfast itself. For several years there was a certain quarter in that town which had attained an unenviable notoriety. As the Twelfth of July drew near, it had been customary to reinforce the military and police, that they might keep the peace, if possible, between the turbulent inhabitants of Sandy Row and the nest of Ribbonmen who occupied a neighbouring district. Not only had the ordinary street missiles been flung in plentiful profusion on the scene of conflict, but deadly collisions had taken place, shots had been fired, and blood had run upon the streets. For weeks the magistrates and military were nightly on patrol. The strong arm of the executive had at length to interfere by martial law, and by a disarming of the parties who had shewn that they were wholly unfit to be entrusted with arms. Although a marked change had taken place in the feelings of the Orangemen towards their Roman Catholic neighbours prior to the anniversary of the Boyne, the mode in which that anniversary would pass over was a subject of much anxious speculation. "Wait till the Twelfth of July," said our good bishop to an English gentleman who was conversing with him in the end of

June respecting the effect of the revival on party spirit—"wait till the Twelfth ; that will test all."

How the Twelfth came and passed, let the following statement with respect to the noted district above referred to testify. It has been furnished by the worthy and intelligent librarian of the Belfast Society :—

"In compliance with your request, I hasten to give you my experience of the revival, more especially with reference to its influence in quelling party spirit on the Twelfth of July last. When that gracious movement reached Belfast, I joined an organisation that had come to the help of the Lord, and the field assigned to me was that very famous district called Sandy Row, and its adjuncts, where the people had been taught 'to catch the Papist birds by throwing stones at them.' Yes, the essence of Protestantism, and the conversion of the Romanists in that region, consisted in the abundant use of brickbats and bludgeons ; but the old war-cries were now hushed by a higher voice, and in few parts of our beloved land was that short sermon oftener preached, 'Believe in the Lord Jesus Christ, and thou shalt be saved,' than in this very district. The cases of prostration were very numerous—at the mill, in the factory, at their own firesides, in the neighbouring houses, in the public street, the prayer-meeting, and, in fact, in every place of human resort.

"When the revival was at its height, Sandy Row was visited by persons from all parts of the country—indeed, of the kingdom. Clergymen and pious laymen were constantly holding open-air meetings ; and often at these and other exercises in the hours of release from labour, in 'the gloaming,' or under the starlit roof, did many a sweet hymn ascend far beyond the stars. It was on the evening of the Twelfth that I first took part in one of those meetings. I had been assisting at a temperance meeting elsewhere, and my direct road on leaving lay through some of the most intensely Popish and Orange districts in Belfast. On the evening of any similar anniversary I would have performed no ordinary feat to have passed through those districts, but I had no fears now. There

were no breaking of lamps and constables' heads—no flinging of the 'Macadam' missile nor of the paving stones. The streets were crowded with the young of both sexes, but good humour and enjoyment were the distinguishing features of the scene. I marked the improvement. I knew the cause. The sun will shine even through a wet blanket. But things improved as I advanced. I had heard the songs of Zion chanted by hundreds of voices amid our rocks and dells, in our green meadows, and also

‘In streets and openings of the gates,  
Where pours the busy crowd;’

but I never heard with anything like the same emotion as I did on that occasion, the soul-inspiring strains float on the still calm air of that sweet July evening. There, where one of the principal thoroughfares joins the street, were assembled a large number of young females, and these surrounded by men, women, and children. As I approached, the 23d Psalm was falling in sweet cadence on the gale; and I do believe that there were not a few in that assemblage who got a foretaste of the time when the redeemed shall sing the song of Moses and the Lamb.

“Throughout the day none of the usual emblems of the Twelfth appeared,—no Orange garlands, nor arches flung over the streets. The only regret I heard expressed was, that the past was so unlike the present. There was no military or semi-military parade this evening. The only peace-preserver was the usual night constable. He would have been a bold man who would have attempted to have broken the peace then and there.

“Seven months have passed since then. Time, that great tester, and a winter, one of the most unpropitious we ever saw, have not seen the revival work arrested. In-door has taken the place of out-door worship. In a district where formerly some four or five prayer-meetings could with difficulty be maintained, there are now, I believe, twenty-five; and if to this be added the week-evening services, well attended in the six different churches,—Episcopalian, Presbyterian, and Methodist, which

like a chain of fortresses surround the district,—a tolerably fair conclusion may be arrived at that the good work has stood the trial.

“God’s grace is the real gentleman-maker. I have found it so in those who have come to this district from off their cushions and carpets, Bible in hand, to assist in gathering in the harvest. But the same spiritual essence that was shed abroad within their hearts I have found in the humble garret and cellar. Of the work among the people who live in our ‘West End,’ I have two genuine tests,—the presence of many at it, and the promise of more assisting to carry it on.

“My work in that district has been mainly among the little ragged urchins gathered from the streets. I have a room now to myself and my miscellaneous class, whose members are of every year of age between ten and two—the elder ones being the care-takers of the younger. I rule them by the voice—not mine, however, but their own. Though denied by nature the organs of sweet sound myself, I am at no loss for precentors, and my ‘chief conductor’ is a lad about five years old. We have but one tune, picked up during the warmth of the revival. When I find them getting restless, I commence old ‘Martyrdom,’ and they become solemnised; and thus I see that Scripture verified, ‘Out of the mouth of babes and sucklings thou hast perfected praise.’”

In other districts of the town where much excitement formerly prevailed, there was a similar exhibition of happy and harmonious feeling. “I preached,” says a Belfast minister, “on the Twelfth, on the street, in a locality where the population is of a mixed character. My audience was largely composed both of Protestants and Romanists. All was attentive, orderly, and respectful.”

Visiting, in company with a friend, a short time afterwards, in a row inhabited exclusively by mill hands, and meeting a number of girls who had been brought under the influence of the revival, they all exclaimed, referring to the late anniversary, “It was another sort of Twelfth than the one before it. None of us would have wrought a turn on that day; but now we were

all at our work as usual. You would not have known it was the Twelfth at all." "You may well say that," remarked one of their number, who had been, till a few weeks before, a Roman Catholic. "Don't you remember how you chased me, and others of my sort, through the country for hours that day, till you nearly frightened us out of our wits? But now we are all like sisters of one family, and the head of it is Christ."

"The Twelfth of July had long been a notable day in Lurgan," says the Rev. L. E. Berkley, "as elsewhere throughout the North of Ireland, and some curiosity and anxiety were manifested as to the way in which it would be spent. It is to be lamented that flags were, as usual, streaming from the towers of the National church, and the tolling of the bell proclaimed that the old spirit was still alive. But it was subdued and solemnised. At two o'clock P.M., the Presbyterian church was quite filled with people met for prayer, conducted by a representative of each of the Protestant denominations in town. Not a drunk man was to be seen in the streets. The people continued in their homes, or at their work, and the language of one of them—a young man who used to take a prominent part in the fun and frolic of the occasion, might doubtless have been used by multitudes—'It was the happiest Twelfth I ever spent.'

"Take another illustration. Early in summer, I was called on to give a subscription to the building or providing of an Orange Hall. I refused. The young man, a member of my own congregation, was much dissatisfied. The revival came. Soon after meeting him in the street, I inquired regarding the progress of the hall. 'O sir,' said he, 'it would be better for every one to try and serve God Almighty, and let party work alone!' I believe it is the conclusion to which many, by the blessing of God, have been brought."

The following statement, with reference to the observance of the Twelfth of July in a rural district already mentioned in this narrative, is deeply interesting:—

"From the commencement of the revival," says the Rev. W. Magill of Dundrod, "some of the Orangemen had attended our

prayer-meetings, and had seen and heard the strange things which occurred in and around the first house where the Lord began His work of grace. The chiefs of the party lived in the adjoining one. One member of their family especially, from the first, was deeply and I believe savingly impressed. His case was a singular and most interesting one. He is almost deaf, yet gifted with a wonderful talent for understanding what is said to him, engaging in all the services of religion—praise, prayer, and reading the Scriptures—with the greatest delight, and confessing himself strengthened by thus waiting upon God. It is wonderful how much of a sermon, or of the explanation of a chapter, he can understand by following with his eye and finger alternately the written Word and the moving lips and gestures of the speaker. He has done good in his family, into which he has introduced the worship of God, and while diligently seeking salvation for himself, is anxious for the spiritual welfare of the whole household.”

“It was partly through his influence that his brothers, and other members of the Orange Society, kept the Twelfth day of July here as it was never kept before.

“I had never been a favourite with the Orangemen of the district. I had been instrumental in suppressing a public-house at the gate of our church, in which they were in the habit of assembling, and which had long been an intolerable nuisance. This house, and the adjoining property, were purchased in behalf of the congregation, and the manse now stands where it stood. In revenge for the supposed injury done by pulling down the public-house, an ‘Orange Hall’ was erected in the immediate neighbourhood as a rallying-point for the brethren, who, night after night, met with fife and drum, and noisy clamour, to annoy the quiet dwellers in their homes in the neighbourhood, and especially myself. But the Lord did not pass over them; and they too, as well as others, underwent a great change, and we hope a permanent one.

“Before the Twelfth came, I was asked by those men, whom I had looked upon as bitter enemies to me, and to the cause of religion and morality, if I would meet them on the evening of



that day, and hold a prayer-meeting in their 'Hall.' I at once consented to do so, on being assured that there would during the day be no party display, and no intoxicating drink used. The morning was ushered in with no firing of guns, no beating of drums, and no display of party banners. All was still and calm as a Sabbath. It was a holiday among the people, all labour being suspended ; and early in the forenoon, men and women, in holiday attire, here and there were seen in groups, marching along, not with Orange lilies, but with Bibles in their hands, as if going on a Sabbath morning to the house of God.

"A deputation, including the master of the 'lodge,' waited on me in the manse, and requested me to go over to the hall and pray with them, before proceeding to a field at some distance, where they were to meet others, and engage in religious exercises. I soon found myself in strange company, and was put in the honoured seat, and officiated as chaplain to an Orange lodge, reading first their printed prayer, (which I must say is a most admirable one,) and then knelt down in the midst of the brethren, and many others who came to *see and hear this new thing*, and heartily blessed God for His wonderful works, and prayed that the reign of peace on earth and good-will among men might that day be inaugurated and firmly established in the midst of us.

"With Bibles in their hands, and peace and good-will in their hearts—with no music playing, no flags flying, and with no jar of whisky to refresh them on the march—they walked decently and soberly, and in good order, to the field, where many hundreds met them, and joined them in praise and prayer, and other religious exercises. There could not have been a more attentive and serious congregation, and the different parties retired to their respective districts, wondering, as they went, at the strange things they had seen and heard. In the evening about fifteen hundred persons of all denominations met in the open air, where I preached to them, after which all went quietly to their homes ; and thus passed the Twelfth of July 1859—a day much indeed to be remembered. Here was another glorious triumph—the name of Jesus was exalted above every other

name. The name of the 'glorious, pious, and immortal' William was not heard from a single lip; the Pope escaped his usual malediction; the publicans and sinners bit their lips in disappointment, for their 'occupation' was gone. Satan seemed to have fallen like lightning from heaven, and the Prince of peace reigned throughout the day. Since then we have had no party strifes, no beating of drums, no 'Punch dances,' no drunken revels—nothing to hurt or annoy the tenderest conscience. We have had a fair trial of the gospel here, and we find it has lost none of its essence since the times of Paul. It is indeed 'the power of God unto salvation,' pulling down the strongholds of sin; checking, if not eradicating, the worst propensities of fallen nature; and making out of the rudest and most unpromising materials a moral, peaceful, and happy people."

Similar celebrations were almost universally held in those other parts of the north where Orangeism prevailed. In regard to the spirit still evinced by the confederation, the following are striking testimonies:—

"The month before the revival in this neighbourhood," says the Rev. J. Geddes, (County Tyrone,) "it was in a ferment—nightly marchings, law proceedings, &c. Since the movement began, not a drum has been struck in the bounds, and the leading Orangemen meet and pray for the Romanists, whom a little ago they hated."

"Party spirit, from the moment the revival became manifest," says the Rev. John Bell of Clare, (County Armagh,) "disappeared. This is worthy of very special notice, as it prevailed in this locality to a most pernicious extent. It was not worse anywhere."

"Newtonlimavady," (County Derry,) says the Rev. George Steen, "was the stronghold of Orangeism. On the Twelfth of July, the day was spent in preaching, praise, and prayer; and since the commencement of the Lord's work in June, I have not heard the utterance of a party word, nor seen a party emblem displayed."

"There is an Orange lodge in this neighbourhood," says the

Rev. J. Elliot, Clarksbridge, (County Monaghan,) "which is composed of some forty young men. They met monthly, and each contributed a fixed sum at every meeting for the purpose of procuring refreshments, which consisted almost entirely of whisky. So much as £13 has been expended in one year in this way. The name is not changed, but they now meet principally for religious exercises—singing, prayer, or reading God's Word. They continue their monthly contributions, and twice since July have asked me to expend a very considerable sum in purchase of books for a library which they have established, and which is likely very soon to contain a large and valuable collection of books. Now they never have any intoxicating drinks at their meetings."

The Rev. H. M. Waddell, late missionary on the west coast of Africa, supplies the following interesting statement with reference to the decrease of party feeling in his native county:—

"On the subject of Orange lodges, a grave, aged, good man, an elder of long standing, said that he saw the power of God in this revival, for nothing else could have put down the Orange Society. Government had failed to suppress it; yet here we see it dying of itself under the influence of revived religion.

"Party spirit used to run high in the County Monaghan. I have seen, and confess did like to see, several regiments of Orangemen, hundreds strong, fine yeomanry and resident gentry, with bands playing and banners flying, peaceably parading the country on the 12th of July, too strong to be resisted by the opposite party—though these gatherings sometimes ended with fighting, bruises, and bloodshed. Elections for Parliament have even lately led to conflicts approaching civil war—not, however, caused by the Orangemen, who, since being denounced by Government, have had to stand on the defensive, but by the Romanists, who have been emboldened to become the aggressors. On these occasions the regular military and loaded cannon have been required to keep the peace. It was in that county that Daniel O'Connell met his first repulse when he thought to invade the north, and gather his monster meetings in its principal towns, as he had done in the south. Proceeding by

Drogheda and Dundalk, both Popish towns, a multitude of his followers advanced into the southern part of the County Monaghan, where, bordering on Louth, the Popish population prevails. But as they proceeded, the Orangemen mustered in force, armed, at Ballibay, determined to stop the way. And they stopped it, and obliged him to abandon his intention of invading Ulster. If such a powerful and united body now yield to religious convictions, and the spirit of the gospel of peace turn their lodges and gatherings into prayer-meetings, and their collections for feasting into missionary contributions, as I have heard of being done, may we not say that the Spirit of the Lord has gone forth among the Protestants of Ulster?"

We do not wonder, after such records as these, that Chief Baron Pigott, himself a Roman Catholic, should have taken occasion, when sitting on the bench in County Down, a few days after the great Orange anniversary, to refer, in the language of the reporters, "to the religious movement in the north as having extinguished all party animosities, and produced the most wholesome moral results upon the community at large;" and that he should have "expressed a hope that it would extend over the whole country, and influence society to its lowest depths."

Let us hope that the happy experiences of 1859 will be repeated in all future years, and that the Orange confederacy, if it exist at all, will be found subserving some better purpose than any for which it has hitherto been celebrated. There are symptoms in some quarters of a tendency to resume the practices of other days; and it may be that there is a voice of warning in the following incident:—"A strange thing," observes the Rev. Robert Dunlop of Newbliss, "occurred a few evenings since, at the meeting of a lodge. Four men were led to cry for mercy during the singing of a profane song! It was the first evening for months that anything had been sung at the meeting, and the introduction of the song led to the result which I have mentioned." It was the incongruity of the proceeding, I have little doubt, that so affected those who

engaged in it, that they were led to serious soul concern, and to give audible expression to their distress. The Orangemen of Ulster have been lately taught a solemn lesson in the revival ; who will not hope and pray that it may never pass out of their remembrance ?

## CHAPTER XII.

### THE REVIVAL IN COUNTY DOWN.

The Bishop of the Diocese—His Interest in the Work—Original Communication from him—The Revival in Castlereagh—The Cripple Man—The Farmer's Wife—"Remember Lot's Wife"—Comber—Great Increase—Few Sudden Conversions—Bodily Health Improved—The Physical Manifestations—Answers to Special Prayer—Revival among Quarrymen—Killinchy—Statement of the Hon. and Rev. H. Ward—Newtownards—Previous State—The Work Begun—United Prayer-meeting—The Schoolmaster turned Preacher—The Drunken Bellman—The Town Missionary—The Militia Sergeant—The Converted School-girl—Other Cases—The Cry to her Father—The Unbeliever in the Work—The First-fruit of the New Year.

I CANNOT more appropriately introduce the narrative of the revival movement in County Down than by inserting in this place a communication with which I have been favoured on the subject by the esteemed Bishop of the diocese, although part of his ecclesiastical domain lies in the County Antrim. It has been already mentioned that at an early period his lordship lent his countenance to the work, both by the sanction given to his clergy in their labours in connexion therewith, and by his presence at one of the first united meetings for prayer held in Belfast. His correspondence subsequently with Bishop McIlvaine, of Ohio, in the United States, exhibited his anxious desire to have the sustaining sympathy of those occupying an influential position in the Episcopal Church of America, who had been familiar with the history of revivals in that land; while the prominent part he took at the Annual Conference of the Evangelical Alliance at a still later period, when he bore emphatic testimony to the reality and good effects of the revival,

sufficiently attested his appreciation of this great work of God. Knowing that in the course of the season he had directed a communication to be addressed to all the ministers in his diocese, making particular inquiry in relation to the several phases of the movement, and having had abundant experience of that courtesy and catholicity for which he is distinguished, I took the liberty of requesting of his lordship a brief statement of the result ; and, further, desiring his permission to avail myself in the present publication of his testimony. To the request he was pleased to accede, in the following terms :—

“THE PALACE, HOLYWOOD, BELFAST.

*February 13, 1860.*

“MY DEAR SIR,—It affords me very great pleasure to comply with your request to furnish you with the result of some of the queries which I issued to my clergy in reference to the religious awakening, which, in the good providence of God, has visited this Province, making many a barren spot fruitful, and many a sorrowing heart glad.

“To my queries, I received from my clergy one hundred and six replies ; seventy-five of which bore the most gratifying testimony to the spiritual blessings which followed the ‘revivals’ in their own parishes—such as the careless aroused, the impure made pure, the drunkard reformed, the prayerless prayerful, and every means of grace eagerly attended.

“I enclose you a copy of a few of the answers which I have received to two of my queries, shewing the nature of this wonderful religious and moral reformation, and the truly spiritual character of this great work, as testified by faithful, zealous, and earnest clergymen in my dioceses ; and I feel satisfied that the evidence of the clergy of your own Church, which your high official position will enable you to procure, will fully corroborate the same. To their zealous labours, also, in this our day of ‘great things,’ I would, in passing, pay the just tribute of sincere respect.

“I cannot conclude without mentioning the result of my late confirmations in Belfast, as it marks the deep impression and

devotional feeling which the Spirit of the living God, moving over this portion of our land, has kindled. The numbers confirmed annually by me in the parish of Belfast have averaged about two hundred and fifty, but last year it reached seven hundred and five, and never since I have administered that rite of my Church have I witnessed such solemnity of manner and deep feeling as was exhibited by all whom I then confirmed.

“And now, my dear Sir, may the word spoken by us all be blessed by God’s Holy Spirit to those among whom we minister, that, in the true revival of a sanctified life, they may become ‘living epistles’ of Christ, ‘known and read of all men.’—Believe me, with sincere respect, yours truly and faithfully,

“ROB. DOWN & CONNOR & DROMORE.

“To the Rev. Professor Gibson,  
Moderator of the General Assembly of the  
Presbyterian Church in Ireland.”

[For the returns referred to in the above communication, see Appendix D.]

Castlereagh is a rural district not far distant from Belfast. It was visited by the awakening soon after its manifestation in the latter place. For six years previously there was a marked improvement in spiritual things; and now that the revival has come, a great enlargement has been experienced, while no case of apostasy or backsliding is known.

The Rev. Dr Given supplies the following incidents:—

*The Converted Cripple.*—“Among the early cases of revival within the bounds of my congregation was a cripple man, who had been in the habit of visiting the various places to which his business led him, by means of a donkey-cart, though he could not be persuaded to use the same mode of conveyance to bring him to the house of God. Many a time as I met him by the way, or found him in his own house, I had endeavoured to prevail on him to attend public worship, but was usually met with the same stereotyped excuses,—his lameness, the awkwardness of the thing, the inconvenience it would cause himself, and the



trouble it might occasion others. In vain did I labour to remove such pretexts, and urge on him the importance of making at least an equal effort to come to the sanctuary as to reach the place of business. He could attend to the perishing interests of the present passing world, while to the realities of a future and a better he remained utterly indifferent. Years of carelessness had rolled away. Conscience would sometimes trouble him, but he soon quieted it. The thought that God, in depriving him of the use of his limbs, had exonerated him from attendance on His service, would from time to time silence the still small voice within, and confirm him in his guilty neglect. At length he was apprehended of Christ, and arrested in his course. He had heard of the revival in the neighbouring county, and talked of it as a matter of news with others. He had been attending no religious meeting, hearing no gospel sermon, nor listening to any stirring address ; but one night, on retiring to rest, the Spirit of God brought his sins very vividly before his mind, and putting the desire in his heart, and the words in his mouth, constrained him to cry aloud, and for some time continue to cry, ‘Lord, be merciful to me a sinner.’ He remained under deep convictions of sin till the Sabbath following, when, to the amazement of neighbours and acquaintances, he was seen approaching the house of God. The sermon that day was blessed to him ; and that same Sabbath night, after much wrestling, earnest prayers, deep agony, and many tears, he obtained the peace that passeth understanding. Since then he has possessed new light, new life, new love, and not one Sabbath since have I missed him from his accustomed place in the house of God. Great has been his joy in believing ; his conduct and conversation also have been most consistent. He loses no opportunity of testifying for God, and recommending to others the Saviour whom he himself has found. As his change was a marvel to many at the time it occurred, so has his behaviour ever since been truly an ensample, and himself a living epistle, seen and read of all. From Sabbath to Sabbath he is carried in and out of my church, without ever breathing an excuse, or hinting a difficulty, or uttering a com-

plaint in regard to his infirmity, but grateful to the kind friends who are ever ready to attend to him ; and rejoicing in God his Saviour, he goes on his way, feeling by personal experience, and practically illustrating the truth, that wherever there is a will to serve the Lord there is sure to be a way.

*The Farmer's Wife.*—"A second case of much interest was that of a respectable woman, the wife of a farmer. Though not far distant from the church, and though often invited to attend, she could never make it convenient to do so. Light-hearted and thoughtless, she seemed an entire stranger to the value of the soul, the worth of salvation, and the importance of spiritual things. She had long neglected the one thing needful, and greatly undervalued the things that belonged to her peace. Her husband was careless as herself ; and so they lived without God, without Christ, and without hope in the world. She came in early summer to some of our open-air services, in all probability from no higher motive than mere curiosity at the first. Soon, however, her attention was fixed, the word spoken came with life and power to her soul, she was cut to the heart, and smitten to the earth under the mighty hand of God. From that time till the present Christ has been very precious to her soul, the chief among ten thousand, and altogether lovely in her estimation. She loves much, for much has been forgiven. Prayer is now her delight, praise her element ; while at the public worship of God, from which she is never absent, her earnest look and serious demeanour are observable even amid thoughtful fellow-worshippers. She has felt God's love to be better than life, and from the overflowings of a truly thankful heart, she utters aloud His praise. Nowhere could you find a Christian more meek, docile, devout, and in all respects exemplary.

*The Formalist.*—"The third instance of the reviving grace of God, to which I would refer, is that of another female, but one altogether different from the former, one who had from early youth attended the house of God with regularity, and who had often partaken of the Supper of the Lord. Still she had only the form of godliness, and wanted the living power. She had never closed with Christ, though she had united herself to His

people. She had often thought of death, and always with alarm. The consideration of her latter end, which often forced itself upon her, filled her with terror. To her those words of Scripture literally applied—‘Through fear of death’ she had been ‘all her life subject to bondage.’ At length deliverance came. It is a pleasant Sabbath morning in the month of August; the sky is clear, the air balmy, and the fields waving with golden grain. Little groups of worshippers are leisurely wending their way to ‘the church that crowns the neighbouring hill,’ and the individual referred to is among them. What from the mildness of the weather, the scenery around, the companions by the way, her heart was lighter, and her thoughts more cheerful than usual. Arrived in the sanctuary, there was nothing that interested her more than on other occasions, till the announcement of the text. It was contained in the words, ‘Remember Lot’s wife,’ and chosen as the groundwork of remarks which I deemed suitable to be addressed to the many in connexion with my congregation, who, I knew, had been recently the subjects of a saving change, and whom I was anxious to warn against looking back after having put their hand to the plough, or turning back to the old ways of sin and death. The text at once riveted her attention, and as the sermon proceeded, her memory reverted to the sins and faults of youth, the inconsistencies of riper years, the hollowness of outward profession without inward principle or corresponding practice. A burden pressed sore upon her heart. Tears flowed copiously, and, mingled with big drops of perspiration, wetted the shawl that lay around her shoulders. She felt extremely weak, but, anxious to escape observation, made an effort to get out of the church. She had only succeeded in leaving the pew when I observed her face become deadly pale, and she sank apparently unconscious in the aisle. It was no fainting fit, as she has positively and repeatedly assured me since. At the close of the service, and during prayer with her, she thought she saw the Saviour, clothed in a white garment reaching down to the feet, approach her. Be that as it may, whether it was fancy or fact, one thing is certain, she has found the Lord, the fear of death has been removed, the Word of God

is understood and appreciated by her as it had never been before. Her life, at the same time, as far as I have been able to judge, is in perfect harmony with the change."

The neighbourhood of Comber was the very earliest visited by the revival in the county in which it is situated. For about fourteen years previously, meetings had been held for the purpose of seeking a revival of religion, and when the Spirit at length came upon the people, it was with wondrous power. Hundreds were awakened and savingly turned to God.

"We have had," says the Rev. J. M. Killen, "no very *sudden* conversions amongst us. True, those under conviction in the course of an hour or two generally got relief, which at first some were wont to mistake for true peace in Christ, but they mostly soon found out their mistake; and I had at a very early stage of the work to warn them against being satisfied with anything short of Christ himself, and to urge them to make sure, first of all, of Him, and that then He would give them pardon, peace, and all other blessings they might require. The consequence has been, that those awakened have not generally found true peace in less than a week. Many have been several weeks under conviction before they could say that they were truly converted, and some, though greatly changed in life and conversation, will not yet venture to say that they have found the Lord. The truth is, that for the most part they appear to be very jealous of themselves, and to be afraid of deceiving themselves; and the consequence has been, that the work, when effected, appears to be of a very thorough and decided character, and I am happy to state, that from what I am daily witnessing, I believe that the converts, as a body, are growing very rapidly in humility, and in the other graces of the Christian character.

"In not a few cases the bodily health has been greatly improved, as well as the soul saved. One woman, who was almost blind, has had her eyesight restored to her, and can now read the Bible, which she was unable to do for ten years before. Two others that were almost always confined to bed for years, are now quite convalescent in body, and rejoicing in spirit. A boy remarkable for stammering can now speak quite well: and

a little girl, formerly noted for timidity and nervous weakness, is now fearless and strong.

“By this great revival, ministerial life has to a large extent become quite a new thing. It is now a continued joy, and, instead of being dispirited by the obduracy of sinners and the seeming barrenness of pastoral effort, we are now daily, I might almost say hourly, gathering in a great spiritual harvest, and are constantly rejoicing in the abounding communion of the saints.”

The following additional statement by Mr Killen, of date 6th April, presents several striking illustrations of the character and results of the awakening. They are simply *specimens* of similar ones which might be adduced :—

“And, first, with regard to the *physical manifestations*, I may mention that some of these were of a very violent, I might almost say awful character, comparable to nothing I have ever read of, save the demoniacal possessions in the New Testament. I have seen, for instance, four strong men quite unable to hold or restrain a young lad of about eighteen years of age; and I have known parties of this type, after the paroxysm had ceased, left so weak for a little that life appeared to be almost extinct;—reminding me of the individual mentioned in Mark ix. 26, of whom it is said, that when the unclean spirit ‘cried, and rent him sore, and came out of him, he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose.’ So also in the instances referred to, I have noticed that strength soon returned, accompanied by a spiritual and delightful calm, which was all the more striking when contrasted with the moral hurricane by which it had been preceded.

“And here, in reference to these prostration cases, I cannot help remarking, that I do not consider these as features of the revival greatly to be deplored, or as requiring anything like apology. I am satisfied, from what I have been continually witnessing for the last ten months, that they have not only been exceedingly useful in the way of arousing and arresting the attention of both the Church and the world, but I am convinced that they have also been

greatly blessed *to the parties affected*. This is a view of the matter to which public attention has not as yet been sufficiently directed, and therefore I am the more anxious that it should be noticed, as I consider it a very important one. Am I asked, then, In what way have these prostrations, which so weakened the body, acted beneficially on the soul?—I reply, By compelling those so affected to suspend for a time their worldly avocations, and to withdraw for a little from the world. By being confined a few days to bed, they were shut out from the world and shut up with God. Jehovah, as it were, in this way drew them aside into the wilderness to talk with them for a time, and by being thus left alone with God, the work was deepened in their souls,—a thorough spiritual revolution was accomplished, so that, when they again returned to the society of their fellows, they returned—like Saul of Tarsus, after *his* three days of blindness and seclusion—new creatures, the subjects of a marvellous and mighty transformation, testifying, by their very looks as well as by their lips, the great things which God had done for their souls. Now, had there been no prostrations, and consequently no weakenings of the body, the parties might, indeed, have been awakened, but as most of them belong to the working classes, who can ill afford to lose time, they would, if strength had permitted, have continued at their usual employments, and would consequently, when under convictions of sin, have had their minds distracted with worldly cares, been tempted by ungodly companions, and been quite unable to give their thoughts entirely for a time to the matter of their soul's salvation. But by being forced, through want of bodily strength, to retire for a little from the world and commune alone with God, the work was allowed to go on powerfully and unimpeded; and to these days of deep, silent, solemn, and uninterrupted communing with their own hearts and with their God upon their beds, at the very commencement of their spiritual career, I attribute very much of that decision of character, devotedness of life, and elevated tone of piety which are so conspicuous in many of our converts.

“In illustration of the above remarks, allow me to adduce a

single case. An elderly woman, the mother of a family, who had been a careless, cursing creature, and one greatly opposed to the revival, was, some time after its commencement, suddenly and violently prostrated on her own kitchen floor. When I first saw her she was rolling on the ground and writhing with agony. Her appearance was certainly the most satanic I ever beheld. The bystanders were overawed—all felt that influences more than human were at work. A medical man was sent for, but he fled at the sight, declaring that it was a case for a clergyman and not for a physician. The unhappy woman was evidently the subject of a great spiritual conflict. Her cries for about an hour were terrific. She declared that Satan and all the devils in hell were round about her. Gradually her shrieks subsided, and as the paroxysms wore off, she settled down into a sort of despairing calm. For days she continued weak in body and distressed in soul, but at length the light broke—her bonds were loosed—she saw and embraced Christ—obtained peace—and was filled with a joy unspeakable and full of glory; and she is now one of the finest specimens of Christian character and of a mother in Israel I have ever known—distinguished by her strong faith, her ardent love, and her Christian meekness, her sweetness of temper, and an almost uninterrupted realisation of her Redeemer's presence, combined with a very profound reverence for Messiah's character, a strong desire to promote His glory, and a most extreme sensitiveness lest she should do anything to forfeit the enjoyment of His love. 'O sir,' said she lately to me, 'I am just watching how I lift and lay down my feet, lest I should offend Him.'

*Answers to Special Prayer.*—"I may now mention one or two cases illustrative of answer to prayer. Soon after the revival commenced here, a neighbouring clergyman called on me one Saturday, and requested that I and our converts would pray for the conversion of his two sons, boys of ten and twelve years of age. I assented, and next morning, at our prayer-meeting, I proposed to the converts that we should make the conversion of the minister's sons a special topic of supplication every

morning during that week. On the following Friday evening this minister came over to assist me at our usual evening service, and with tears of thankfulness declared that God had already converted one of his children, and entreated us to continue our supplications for the other. We did so, and in about ten days afterwards the same minister wrote, informing me that his other son was also converted to the Lord.

“Another instance, illustrative of the same fact, is that of a poor man, advanced in life and unmarried, who was converted in our congregation at the beginning of the work. As soon as he had embraced the Lord himself, he became most anxious for the conversion of the family with whom he resided, and of his fellow-workmen in the mill where he was employed. But all these were most ungodly; and when they saw the change which had taken place in him, instead of rejoicing in his joy, they mocked, swore, sung impure songs, and did all they could to thwart and distress him. He saw that remonstrances were vain, and he resolved to pray for them. He did so, but for a time no answer came, and he was sorely discouraged. Still he resolved to continue his supplications on their behalf; and suddenly one day the men in the mill were astonished at cries proceeding from their homes, which were hard by. The business in the mill was suspended, and when the men rushed to their houses to see what caused those cries, they found their wives and daughters prostrated under strong convictions, crying for mercy to the Lord. The hitherto despised convert was at once applied to, and, with a heart overflowing with gratitude, he led their supplications, and directed all to Christ. Soon the Lord vouchsafed His mercy; the weeping penitents became rejoicing converts, and wives and daughters were that day added to the Lord.

*Scene in a Mill.*—“C——’s prayers were as yet, however, only partially answered. They were still to receive a more glorious fulfilment. Some days after the above occurrence, the mill had again to be stopped, but this time not because of the women, but the men. Husbands and brothers, whilst engaged at their work, were arrested and smitten down whilst in the very act



of attending the machinery. Some of the strongest men and greatest scoffers in the whole country fell powerless in a moment under the mighty and mysterious influence that was at work. Never had there been such a day in that establishment. Strong men might be seen prostrated and crying for mercy ; converted wives and daughters bent over them with tears of joy, whilst they returned thanks to God for the awakening of their husbands and brothers, and prayed that soon all might rejoice with one another as heirs together of the grace of life ; and such has been the case. Poor C——'s prayers have indeed been answered, for he has just been telling me that the seven souls in the house where he resides are now all converted, and that about nine-tenths of the workers in the mill have been visited by the Spirit of the Lord.

*Revival among Quarrymen.*—"My space, already wellnigh exhausted, will only allow me to give another instance of the power and prevalency of the revival in this district. About two miles from this, near the outskirts of the parish, there is a quarry which was formerly notorious for the wickedness of those who wrought in it. It was, in fact, an emporium for all sorts of vice ; but when our revival commenced in Comber, it was such a strange and unheard-of thing amongst these quarrymen, that they resolved, through curiosity, to come and see how it was that people were so mysteriously knocked down. They accordingly attended the nightly prayer-meetings in our congregation. Gradually a change crept over them. Drinking was diminished, swearing was given up, seriousness and anxiety prevailed. I was requested, as I could not go in the evening, to go and preach to them during working hours in the middle of the day. I did so. Immediately on my appearance all work was suspended ; and at the very busiest time master and men attended for upwards of two hours. Whilst under the open sky, in a sort of large amphitheatre, formed by the excavation of the quarry, and surrounded by the mountain's rocky walls, I proclaimed to them the glorious gospel of the blessed God. Much good, I understand, was that day effected. Prayer-meetings amongst the men were immediately established. The occu-

pier of the quarry and head of the whole establishment soon announced to his men that he himself was entirely changed, and declared that he had resolved to live henceforth only for Christ. A marvellous alteration was soon apparent ; and such has been the effect produced, that Mr D——, the head of the establishment referred to, told me last week, that out of ninety-six families in his employment, upwards of ninety have now established family worship. ‘Drunkenness,’ he said, ‘has disappeared, and neither oath nor improper expression is now heard in that quarry. As for myself,’ continued Mr D——, ‘I now look upon myself as a mere steward, having nothing of my own, and bound by feelings, both of responsibility and gratitude, to live for God’s glory.’

“Such, my dear sir, are some of the effects of the revival in this quarter. I might mention more, and dwell especially on its having caused family worship to be very generally, I may say, almost universally, observed amongst the families of my charge ; but your space forbids, and I must close.”

A few miles from Comber is Killinchy, celebrated as the scene of the faithful labours of Livingstone, one of the early fathers of the Presbyterian Church. This parish, during the summer months, was largely visited by the reviving influence. The Hon. and Rev. Henry Ward, for thirty-five years revered as one of the most devoted ministers of the Establishment, and rector of the parish, co-operated throughout with the Rev. David Anderson, the Presbyterian minister, “the labour being divided,” to use his own words, “between the ministers of the two denominations, no distinction being made, and the hearts of all knit together in one holy bond of Christian fellowship.” From a letter, dated March 31, 1860, addressed by him to the Bishop of Down, I am permitted by his Lordship to give the following statement with reference to the abiding results in that wide district :—

“I am happy to inform your Lordship that, from my own experience, as well as from the testimony of the Presbyterian minister with whom I have been associated, more particularly in the revival work, most satisfactory fruits have followed the

wide-spread confession of sin and profession of repentance which attended the ministrations of the gospel during last summer in this neighbourhood. We might reasonably have expected to hear of many cases of relapse, and in some quarters of a reaction, during the winter season, when all extra meetings had to a considerable extent been suspended, and all physical manifestations had disappeared; but nothing of the kind has reached our ears. The extreme vigilance and jealousy of some who have watched the progress of the work more closely, have led them to fear the stability of one or two who made a profession; but this only proves, that if any cases had occurred calculated to throw discredit on the work, it could not have escaped observation. Weekly prayer-meetings are very generally held over the whole parish, conducted by laymen of piety and discretion, and are very well attended, and daily family worship is continued in houses where, up to the revival movement, utter ungodliness prevailed.

“As soon as the weather improves, we purpose resuming our extra meetings upon a large scale, which the still unquenched desire on the part of the people for hearing the word renders necessary.”

In no part of the province, so far as I can learn, has there been a more genuine work of grace than in the town of Newtownards. The following statement in regard to it has been furnished by Mr M. Harbison, the intelligent teacher of the National School in that place, who has had much to do in connexion with the revival, although he refers to his own labours in such a modest way that it is sometimes difficult to identify them :—

*State of Religion Previously.*—“Before giving you an account of the work of the Lord here, it is necessary that I should tell you something regarding the state of the town previous to that blessed awakening. Our population is about twelve thousand, and we are supplied with four congregations in connexion with the General Assembly, two Covenanting, two Methodist, and one Established Church. There is also a congregation of Unitarians, and one of Roman Catholics. The

attendance on all these did not amount to more than twelve hundred persons on an average, and of these a considerable number came from the country districts around. From statistics made out by our town missionary, (there has been one employed for the past three years,) we came to the conclusion that fully one-half of the population of the town had not even a *nominal* connexion with any place of worship. You will see from this that religion was in a very low state among us, and you will not be surprised to hear that this town of twelve thousand inhabitants supported some seventy public-houses, and more than a dozen pawn-shops. Their necessary pendants, Sabbath desecration, intemperance, and immorality, were fearfully prevalent. It is right to state, however, that the town missionary, in conjunction with a few 'who sighed and cried for the abominations' committed amongst us, established and sustained a number of prayer-meetings, which were conducted weekly in the poorer districts of the town.

"Such was the state of things about the 1st of May last. Some time previous to this, the attention of many had been directed to the accounts of the marvellous work that the Lord was doing in Connor, Ahoghill, and other places in Antrim. A school-master, a native of that district, went down to see for himself the wondrous things about which he had heard so much. The reality exceeded the fame, and he came back deeply convinced that the finger of God alone could produce what he had seen. He engaged two young men—one a teacher, and the other a Scripture-reader—to come to Newtownards and give an account of what the Lord was doing around them. They came about a week after, and, before a considerable audience, gave a narrative of the wondrous scenes they had witnessed. Many seemed deeply impressed; others were sceptical, on account of the physical accompaniments. They wished for a revival, but were not reconciled to the *modus operandi* of the Holy Spirit. I should state that, about a week before the arrival of the young men, a united prayer-meeting had been established on the Wednesday evening, which was to be continued weekly. It commenced in one of the Covenanting churches, and was at-

tended by about two hundred persons. This number, though but small, was looked upon by every one as something marvellous. One of our most popular divines could hardly have drawn together such an audience on a week-day evening a month previous. This prayer-meeting was changed from house to house, until it had gone over all the evangelical churches in the town, the audience gradually increasing. Still, few but church-goers attended. The vast outlying population had yet to be reached. The gospel was yet to be preached to *the poor: the lost* were yet to be sought and saved. For this purpose the Spirit used His own instruments; and, in order that He might have all the glory, they were weak ones.

*The Schoolmaster turned Preacher.*—"On the Lord's-day after the visit of the young men, the schoolmaster, (Mr H.,) who had invited them, was much pressed in spirit by observing the Sabbath desecration which was so prevalent in the street in which he lived. It was a lovely evening, and the people were spending it standing idly at their door, talking about the world and the things thereof—their children, meanwhile, playing noisily before their eyes. Both young and old seemed to have forgotten that their Creator had ever commanded them to keep His day holy. Mr H. went out about half-past six P.M., and called on a number of the people, inviting them to come to his schoolroom at seven o'clock, as he wished to talk and pray with them. Among others, he visited the bellman of the town, (J. K.,) notorious for his drunkenness and profligacy. Many of them promised to attend; but after waiting half-an-hour beyond the appointed time, only *two children made their appearance!* It suddenly occurred to Mr H., that if they would not come in to hear him, it was his duty to go out and speak to them; and although unaccustomed to public speaking, and naturally of a timid disposition, he felt he was moved by an impulse which he could not resist. He went out to a place where two streets crossed, opened his Bible, and commenced to sing a psalm. The novelty of the preacher, who was well known to the people, drew together in a few minutes more than a hundred persons. Mr H. addressed them from the parable of

the barren fig-tree, (Luke xiii. 6-9.) The speaker was helped wonderfully, and all seemed deeply impressed. One heart, at least, was opened to attend to the things that were spoken, that of the drunken bellman, who, to the surprise of all, was present. He did not cry out at the meeting, nor was he prostrated, but for some days after he could neither eat nor sleep. He was in darkness and in heaviness; a strange weight pressed upon his soul; a yearning for something, such as he had never felt before, occupied all his thoughts. A few evenings after, Mr H. asked him out to take a walk with him, and then he told him of the love of Jesus, and that He had died to save him. The man stopped, and lifted up his hands in an ecstasy of joy. The darkness and the heaviness had vanished, and a flood of light, love, and peace, filled his soul. Ten months have since elapsed, but J. K. still continues steadfast. Although often tempted by his former wicked companions, he never since has entered a public-house. Under his humble roof, which once resounded with oaths and imprecations, a family altar has been erected, upon which is daily offered that sacrifice which is never despised when presented by our great High Priest. Instead of abusing his wife and children, as was formerly the case, he is now a kind husband and father; and whoever is absent from the church or the prayer-meeting, J. K. is sure to be in his place. Such, as far as known to us, are the first-fruits of the revival in Newtownards.

*The Work Spreads.*—"The open-air meeting, so auspiciously begun, was continued from Sabbath to Sabbath in the same place. The attendance rapidly increased, until, instead of hundreds, thousands were present. About three weeks after it commenced, the Scripture-reader before mentioned had been appointed to the situation of town missionary. He was asked to address this meeting. As he had come from the district where the revival had made most progress, and as his labours had been greatly blessed, there was much anxiety to hear him, and the meeting was a large one. A young woman, whose clothing was so deficient that she could not go out to the street, heard him from the window. The Spirit carried the word in

power to her heart, and she was deeply convinced of sin. She rose from her seat, got down on her knees beside her loom—for she was a weaver—and cried, in the most heartrending tones, ‘God be merciful to me a sinner;’ ‘Lord, save me.’ She remained in this position for the greater part of the night. The house was crowded with anxious faces. Sin and salvation seemed to be the all-pervading subjects of thought with every one present. How to escape the one and obtain the other, was the inquiry of many hearts. One man present—a soldier, and a Unitarian—was observed with the tears trickling down his cheeks. The work had now fairly commenced, and during the week it spread rapidly. A considerable number of similar cases of awakening occurred in almost every street in the town. Among others, a number of prostitutes were convinced of sin, and were heard crying for mercy. The public excitement was great. Every face wore an expression of awe. In thousands of hearts, and on hundreds of lips, was the question, ‘What must I do to be saved?’ On Wednesday evening, the largest church in the town was crowded, ground-floor and gallery, pews and aisles. Hundreds could not get admission, and would not go away. The lawn in front of the church was densely filled; some one in the crowd gave out a psalm; and prayer and praise ascended to the throne of God, from the outside as well as from the inside of the church. More than four thousand persons must have been present at that prayer-meeting.

*The Street Meetings.*—“An incident worthy of note occurred about this time. On a Monday morning, some of the very persons who had been invited a few weeks previously to attend the prayer-meeting in the schoolroom, but did not, called and asked the master to conduct a meeting in the street, as the people were thirsting for the word. The missionary complied with their request, and it seemed as if nearly all the people residing in that street were present.

“It was found that one meeting in the week was not enough, so, in addition, almost every church in the town was opened for prayer, every evening in some cases, and two or three in the week in others. Besides all these, street-meetings became

numerous, and were everywhere well attended. In order to secure an audience at any time, all that was necessary was to go into the street and commence to sing a psalm, and nearly all the people within view would be present in five minutes. The effect upon the entire community was very observable. Drinking was almost entirely given up, drunkenness almost unknown. Streets and lanes formerly thronged at certain hours of the night by strange women and their associates, were deserted. In passing through districts where the 'noisy laughter of the fool,' or the impure language of the profane was wont to be heard, the voice of psalms caught the ear in all directions. The 12th of July, the anniversary of Satan as well as of the Orangemen, came and went, and left no trace behind. 'Not a drum was heard,' not an arch was erected, not a shot was fired. The prayer-meetings took place as usual—were thronged as usual.

"Not only was the influence of the revival felt in the assembling of the people for united prayer, but also in the regular meetings of the churches, which were filled to overflowing. Sitting room could hardly be obtained, and in most instances the aisles were crowded. The vacant pews were speedily let, and in some churches many applicants could not be accommodated. The communion-roll, also, in some instances, was doubled—in all, largely increased; while the candidate class was never so numerous in the recollection of aged ministers. Young men and women, formerly careless and giddy, might be seen, with anxious faces, listening greedily to the tale of that dying love which it was their desire for the first time to commemorate.

"The sale of religious tracts and books, but especially of Bibles, was greatly increased. Parcel after parcel was obtained from Belfast, hundreds of copies were sold, and hundreds were given gratis to those who were unable to purchase. A society also was organised for the purpose of leaving a tract monthly in every house in the town.

*The Awakened.*—"With regard to the manner in which parties were impressed, I suppose it was much the same here as elsewhere; perhaps fewer cried out at meetings with us than in



other places. Indeed, such were rather the exception than the rule. It was generally in their own houses, often in their beds, that they first began to feel anxious about their souls. One man, a militia serjeant, was arrested while throwing a bullet on a bet for drink. His hand fell by his side, and he was unable to raise it. He has since been one of the most hopeful of the converts. Another man was awakened at his loom. He had been a drunkard and a blasphemer, but has become a useful and intelligent Christian—has assisted in organising a total abstinence society, and is forward to every good work.

“One little girl, about twelve years of age, the child of godly parents, was reading on the Sabbath-evening to her mamma the hymn, ‘What’s the News!’ When she came to the lines,

‘The Lord has pardon’d all my sin,  
I feel the witness now within,’

her mamma stopped her, saying, ‘I doubt *you* can’t say that, dear.’ It was a word in season. It reached her conscience, and in a moment she was on her knees crying for mercy. For some hours she was in awful agony of soul, using such expressions as, ‘Oh, what a *dreadful* sinner I am;’ ‘Lord, wash away my sins in Thy blood.’ After remaining in this state for about two hours, the light all at once broke in upon her soul, and she clapped her hands for joy. She repeated, with remarkable emphasis and expression, M’Cheyne’s hymn, ‘I once was a stranger to grace and to God.’ It seemed the very language of her soul. A few days after, she requested to be allowed to distribute Bibles and tracts, and has since been letting her light shine before men. The teacher of the school that she attended, on the following morning told the children what he had heard her say, and immediately about ten of them cried out very bitterly for mercy. They have since given evidence of a change of heart.

“There were, perhaps, fewer of the converts with us than almost anywhere else who manifested a desire for addressing a meeting, so that very little lay agency was employed. Indeed, they all seemed more anxious to learn than to teach; more desirous to be hearers of the word than preachers of it. Many

of them were very ignorant; could not even read. Several classes on week-day evenings have been organised for their instruction. Among others, a considerable number of married persons attend, who were ignorant of the alphabet when they came. Their progress is astonishing. Many of them in three months have learned to read the Word of God.

*The Cottage Meetings.*—"I must not omit to mention another means of usefulness, not altogether originated by the revival, but mightily strengthened by it. I refer to 'Cottage Meetings' for prayer, praise, and the reading and exposition of God's Word. In almost every street in the town one of these is conducted weekly. About twenty of such meetings are in existence at the present time, attended by from thirty to fifty individuals on an average. In this way the gospel is brought into the very houses of the people. About eight hundred of our population have weekly the privilege of hearing its joyful sound, many of whom are unable to attend upon public worship. The missionary visits these meetings in rotation; in the intervals they are conducted by intelligent laymen.

"The revival is now ten months old among us, so that we have ample time to test its results. The excitement has passed away, but the great majority of the awakened manifest, by a 'life and conversation becoming the gospel,' that they have indeed 'passed from death unto life.' Those who were merely frightened into a temporary sobriety, have, as might be expected, returned to their old habits, and, in consequence, the haunts of vice have rallied a little; but after making deductions for all this, there is much cause for thankfulness to the Father of mercies for the abundant shower of Divine grace with which we have been visited."

Illustrative cases of a deeply interesting character are supplied by a young lady who has been one of the most energetic and assiduous in her attentions to those who have been the subjects of the awakening in her native town. She mentions that many even of a later date than the last of the subjoined might have been given. From a large number of such I select the following:—

*The Cry to the Father.*—"M. M'K. was a merry, lively girl. She had not attended any meetings. Her case is the first I have either seen or heard of that addressed petitions to the Father. She lay nearly an hour unconscious to all around, pouring forth her petitions in the following strain :—'Father, dear ! look down upon me this night ! Father, mark me with grace ! Lord Jesus, take away my heavy sins ! Father, I own I have been a heavy sinner ! Lord Jesus, come to my arms ! Father, renew my wicked, wicked heart ; give me a new one, and mark me with grace ! O Father, for Jesus Christ's sake, come to me ! Father, dear, relieve me ! Have mercy upon me, my God, have mercy upon me !'

*The Unbeliever in the Work.*—"J. W. for twenty years never entered a church ; and for fourteen, never bowed his knees in prayer, nor read his Bible. He was a drunkard, and did not believe in the work. He was struck, but went to his work, and got drunk, trying to quench the Spirit. He was prostrated for nearly a week. A fortnight after he was visited, he again thought Satan was at his side wanting him. Next day he came to his pastor to ask him to pray 'for more of the love of God, and for strength to overcome his besetting sin, drink.' He is now a Sabbath-school teacher, and a leader in prayer-meetings, and is sometimes up for nights visiting the stricken and praying with them.

*The First-fruit of the New Year—January 1, 1860.*—"S. W. had been a most abandoned character. She was noted everywhere for her cursing and immodest language. She had been anxious for months, and had given up most of her wicked habits—was attending prayer-meetings, and was praying to be visited. On Sabbath she had prayed before going out to a prayer-meeting, 'Lord, I am clear of nothing ; wash me in one drop of Thy blood. (I thought when I got that, I would get more.)' She was struck under the verse, 'Cut it down, why cumbereth it the ground ?' She found peace next morning, singing the 116th Psalm. She said, 'I am the vilest, wickedest, miserablest sinner that ever lived. I am clear of nothing—not even murder. I have murdered my own soul. For forty

years I hated God, and served Satan. There never was such a sinner. I could take every one in my bosom now to bring them to Jesus. I will do all in my power for Him the few remaining years of my life. To think that Jesus should save such a sinner as me! Now He is my all in all. My beloved is mine, and I am His.' The neighbours say they are sure any one may be saved after her. She is the first-fruit of the New-Year. Is she not a trophy?

"We had not, so far as is known, three spurious cases. We have had some who have fallen away a little, and some very much; but we still hope the Lord has His hook in their nostrils. But I am sure the whole does not amount to twelve, out of a population of twelve thousand, and many hundreds of prostrations. We never had any 'trances,' or 'sleeps,' and only five cases that appeared for a time like demoniac possession. No stress was laid upon visions."

## CHAPTER XIII.

### THE REVIVAL IN COUNTY DOWN—*continued.*

A Visit to Boardmills, and Preaching on a Sabbath Evening—Groups on the Green—Few Stricken—Every One Moved—No Extravagances—The Children at the Prayer-meetings—Happy Change in Society—Open-air Communion—Preciousness of Calvinistic Doctrine — Ballinahinch — Revival Incident, as told by a Scottish Minister — The Washerwoman's Prayer — Conlig — Answer to Prayer—Ballycopeland—Illustrative Cases—Rathfriland—A Student's Statement—Banbridge—Statement of Mr Greene, Civil Engineer—Dromara.

It was on a Sabbath evening in the end of June that I had an opportunity of witnessing the first-fruits of revival in the County Down. I had been requested by the Rev. George H. Shanks of Boardmills to deliver an address on the American awakening of the previous year. He had been labouring under great depression of mind, induced by a painful apprehension that the showers of blessing which were falling elsewhere were not to descend on the field in which he laboured. I have in a former chapter introduced a portion of his statement, in which he refers to this distressing experience.

On my alighting at his dwelling, on the Sabbath evening to which I have referred, I was met by this excellent minister with a joyous congratulation. The revival had come a few days before, and his countenance was lighted up with an expression of mingled gratitude and joy. The whole "country side" was now in movement. I could have learned what had taken place by the crowds of earnest men and women through

which I passed, all moving on with their Bibles in their hands, and indicating that they were converging to some common place of meeting. On the morning before, I was informed by Mr Shanks that so many as seventy were at the manse by ten o'clock, all under deep soul-concern, while all night long the house was filled with persons who had been taken there after the meetings of the evening. Then as we walked along to the church, the pastor pointed to this and that dwelling as having been the scene of a wondrous visitation within the last few days, old things having passed away, and all things become new.

Arriving at the church, it was almost impossible to effect an entrance. Never had such an assemblage been collected there, and never had the community around been stirred by such a profound and general interest. The numbers were so great, that it was evident at once they could not be accommodated in one place, and so an extra service was conducted in the school-house by the Rev. Alexander Dobbin. On ascending the pulpit and seeing the appearance of the multitude, I gave up all thought of addressing them on the subject which had been announced. The American awakening, however interesting in its details, was an event belonging to the past, and the audience before me were all engrossed with the strange realities now passing before their eyes. I endeavoured, accordingly, to suit my discourse to their existing state and feelings, opening up and pressing home the unconditional freeness of the gospel of Christ. As I proceeded, there was profound solemnity and intense emotion, and one or two occasionally quietly retired; but there were no prostrations, such as usually were exhibited on such occasions. At the close, and after the benediction, nearly all remained, and, breaking up into groups, fell into earnest conversation, or, gathering around some friend or neighbour who had given signs of mental distress, engaged in exercises of prayer or praise. Many were there who had found peace on the preceding evenings, and who were testifying to others the overflowing fulness of their joy. A countryman and his wife, both of whom had been the subjects of the gracious

visitation, had left the place with an enlargement of heart unfelt before, and as they went, they sang together one of the songs of Zion. Here was a knot of young women, who had not seen each other since they had been severally brought to Christ, and as they met, they literally rushed into each others arms. There was a group of boys clasped in affectionate embraces, while one was saying, "Precious Jesus!" another, "Oh, that all would come to Him!" a third, "He is the chief among ten thousand, and altogether lovely!" while another still, in the fervour of his new-born love, was moving about among those present on the green, and saying, "Look to Jesus all of you—look, and live!" Hard by were some silent weepers, and one or two who were labouring in sore agony, as though all the waves of Divine wrath were raging round and over them. It was a scene to be remembered ever by those who witnessed it—a marvellous manifestation of the love of God the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit.

These beginnings, so full of promise, were succeeded by other incidents of like interest; and in no district was the work more entirely in accordance with that sobriety and order which are so desirable in a time of general excitement. I shall allow Mr Shanks himself to continue and conclude the narrative:—"For some five weeks, without intermission, a public meeting was held every evening, the church being frequently unable to hold them all; while at my own house, at ten o'clock forenoon, crowds assembled in deep spiritual anxiety. For some days every room in my house had a 'stricken' soul in it, surrounded by a small group of praying friends, no bustle nor noise being allowed, but all calm, solemn, prayerful, reading God's Word, or singing a psalm, as the case might require. After some eight days, the 'striking down' and all external manifestation nearly ceased, except a case at intervals; but there appeared no abatement of religious concern nor cessation of the Spirit's influence. Whole households were awakened and brought to seek the Saviour, and have all *ever since* 'brought forth fruits meet for repentance.' *Everybody* for a number of weeks was moved, and all

seemed to think they should seek salvation, feeling as if they were on the very verge of the spiritual and the eternal world, and in the immediate presence of Deity.

"I do not say that all who were under serious impressions continued to retain them till they found Jesus ; for in that case I verily believe there would scarcely be a solitary individual unconverted in the whole neighbourhood ; but thus much I can affirm, that with not more than four exceptions, (if so many,) all whom I considered real converts have continued to give every evidence up to the present moment, and in no single instance that I am aware of, have done anything inconsistent with a Christian profession. There has been 'an abounding in prayer,' and an insatiable thirst for the Word of God. 'Oh, to pray morning and evening,' one is overheard saying, 'would never suffice—we must just pray as we need it.' 'I had another cloud come over me,' says another, 'but I prayed, and I got relief—I prayed while I was at my work, but that would not do, and I left the workers and went behind the hedge and prayed.' The Bible is seen on the loom, and the man in the field can bring it out of his pocket when a text is quoted. Catechise or converse with persons, and you will soon find that they are in the habit of reading the Scriptures.

"The 'striking down,' and other similar manifestations, always seemed to me to be generally the effect of the absorbing earnestness with which the soul sought the Saviour—so as to become, in a measure, unconscious of all things else, and indifferent to them.

"'O father,' said one, 'call it not "taking ill," as if it was sickness—it is no sickness, it is just the soul taking Christ.' 'There has been sickness many a time in the country,' said a poor apprentice boy, 'but it never sent people to their prayers.' There have been no convulsive fits here, nor 'sleeping cases,' nor visions, dumbness, deafness, nor marks, &c. All tendencies of this kind were carefully checked, as decidedly adverse to real religion, and people were warned that the outward manifestations were themselves no part of conversion, although sometimes accompanying it, and that persons should not pray to be struck down, but just to be brought to Christ. It was very favourable



to the cause here that the ministers were all perfectly unanimous—seeing as with one eye—throwing their whole soul into the work ; and I can easily conceive what excesses and abuses would take place, where, from scarcity of ministers, their standing aloof, or any other cause, the guidance of the movement would fall into the hands of inexperienced persons, however zealous and well-meaning they might be.

“‘Now I am happy,’ says a wife, ‘and I have got what I prayed for,—my husband keeps worship every day.’

“‘My father prayed for me,’ said a stricken one, ‘a nice prayer, and he has prayed and kept family worship every day since.’ ‘What made you cry so much when you went home last Thursday?’ I asked a young woman. ‘Oh,’ said she, ‘my father spoke sharp to us for staying so long, and I cannot stand a scolding now as I used to do. But what made me cry was this,—if my earthly father had reason to be angry with me, I thought what provocation I am daily giving to my heavenly Father.’ The only source of complaint for some weeks on the part of parents was, that the children went to too many prayer-meetings, and stayed too long at them, and I mostly always took the side of the parents in this quarrel. ‘If you had heard how little Isabella prayed when their father scolded them for being out so late—and she prayed that they might all obey their parents,’ said a mother. Such scenes have sometimes so melted the father that he was moved, as one told me with tears, ‘that he would never say a word, no matter how many prayer-meetings they attended.’ It was frequently a contract between parents and children that they should only go twice a week to a prayer-meeting, besides the Sabbath.

“‘Little Anna is now the happiest child I have,’ says a father ; ‘formerly she seldom sat down to a meal without crying, because it was not good enough, and now she eats with thankfulness whatever she gets.’ Families are happy and industrious. Mothers and wives are joyful. Little variances and feuds have disappeared. The poor are clothed, and attend places of worship. Shoemakers and tailors I often meet in the houses of the poor. There is less poverty than formerly, and even less

sickness and mortality. There is no such thing as cursing. Multitudes spontaneously offered their names to the Temperance Society and Band of Hope. A public-house has been converted into a haberdashery and book-shop, and a weekly prayer-meeting is held in it, attended by as many as the house can hold. A notorious drunkard, whom I saw myself in the hands of the police, in Belfast, and whom the magistrates about Saintfield knew well, has been a total abstainer for seven months, and gives every evidence of being a sincere believer; and although now poor, having gone through much of his property, yet he is respected and loved by all, the chief hand in conducting two prayer-meetings, and the moving spring of several charitable and religious undertakings. Free classes are taught, not exclusively for reading the Scriptures, which, instead of thinning the daily schools, serve rather as feeders to them. A thirst for knowledge is awakened, and I know several grown-up persons attending daily schools. A shoe club, as it is called, were accustomed, in former years, to have whisky to celebrate the close of the term when they had all got their shoes, but this winter they had a temperance soiree, addressed by several ministers and others. I believe family worship is nearly universal.

“The attendance on public worship in my church is doubled, the Sabbath collection doubled, and not much falling off even in this cold, dreadful weather. At the ‘Revival Communion,’ in August, (a special and extra one,) there were two hundred and thirty communicants, the congregation consisting, up to that time, of some one hundred and fifty adherents, and at the subsequent communion in November, there were two hundred and fifty. The congregation have built a capacious schoolroom, and are reseating the church, and making other repairs; and the kind, paternal regards of the several congregations is illustrated by the liberal assistance rendered by members of the two others to my people, and also by the fact that, at the communion, in August, Mr Dobbin’s flock and mine proposed to hold the communion unitedly in a field, which, however, was not done, for fear of undue excitement, but they

met together for public worship on Monday ; and this is the more to be prized, because circumstances connected with the origin and history of some of the congregations made them too often have the aspect of rivalry or opposition. Now they are like one people with three ministers. During four evenings of every week, including that of the Sabbath, a meeting is held in one of the meeting-houses, conducted by one of the ministers, and there are, besides, on every evening, several prayer-meetings, mostly conducted by laymen, a minister attending occasionally.

“The exercise of the gifts of prayer and exhortation by the people has had no tendency scarcely to generate vanity or forwardness. On the contrary, there is more of humility, and modesty, and docility, and the ministerial office was never so much respected. The thorough Calvinistic doctrines which were always preached here from all the pulpits (although often without interest to preacher or hearer) give a healthfulness and strength to the revival in this part. To say ‘stick to Christ, and He will stick to you,’ would sometimes give but small comfort to some of the converts, who would be ready to reply, in deep despondency, ‘Oh, I cannot—my bad heart will not let me ; I will give Him up, and He will leave me for ever, and I will be lost.’ The comfort rather is, ‘He sticks to me, and THEREFORE I will stick to Him, and never let Him go, and be saved for ever.’ ‘But I think I have malice in my heart against Christ,’ said one who for months had been in direct conflict—‘Well,’ it was replied, ‘it will be forgiven to you for Christ’s sake.’ ‘Will it?’ he exclaimed in astonishment. ‘Oh, I see now how it is,’ he said, some days afterwards, ‘if my sins were a million more than they are, the blood of Christ could wash them all away.’ ‘Do you know how it is with me now?’ said a very poor man, who had been a drunkard, ‘I think that no sin at all is now charged against me ;’ and when I quoted to him, ‘Who shall lay anything to the charge,’ &c., I found him quite familiar with such texts. ‘I can read them all,’ said he, in his own peculiar manner, ‘but I cannot read the *gospels*, for when I read the doings and sayings of Christ, a *stun goes through me*.’

“I would remark, in conclusion, that I now find some cases of strong conviction and hopeful conversion had taken place unknown to me, before there was any word of revival in this district; and also, that so far as my own congregation is concerned, the ‘cases’ have generally occurred among those who often heard the Word, either at public worship, Sabbath school, or personal interview, and to whom I had often spoken as pointedly as possible regarding the salvation of their immortal souls; and more than ever have I been taught the lesson that it is God and not man who converts a soul; while yet it is man’s duty and privilege to use the means—prayerfully to scatter the seed of the Word, demonstrating that ‘God hath from the beginning chosen us unto salvation through sanctification of the Spirit and belief of the truth.’”

About the middle of June the revival wave, which had already set in in County Down, swept on to Saintfield. There had for some time previously been an unusual earnestness and desire after Divine things on the part of many of the people. One man, a shoemaker, who had been visited by his minister, the Rev. J. Mecredy, early in May, was found with an open Bible beside him on his seat. Addressing Mr Mecredy in earnest and affectionate terms, he said, “I was very angry, as you may remember, when you refused some time ago to baptize my child because of my neglect of ordinances, but I have learned to prize your faithfulness, for it has been the means of leading me to serious thought about salvation.”

The Sabbath before the movement began was a solemn day. At the close of his sermon Mr Mecredy, addressing his people, observed that he had now been among them for eleven years, and though he had laboured earnestly for their salvation, he could not lay his hand on one to whom he could refer as savingly impressed through his instrumentality. He then entreated that prayer should be offered by those who knew and prized the privilege for the outpouring of the Spirit on the place. In a few evenings after, at a united meeting, held in conjunction with the Rev. Samuel Hamilton, the minister of the first Presbyterian Church, in which there has been an extensive awaken-

ing, the gracious influence began to descend which so abundantly refreshed the weary heritage.

Night after night, as elsewhere, the people flocked in crowds together, and multitudes were deeply affected and impressed. The joy of the converted knew no bounds; they burned with intense desire for the conversion of all around, and could with difficulty be induced to take their necessary sleep. On one occasion, far on in the evening, when the Rev. Dr Murphy, Professor of Hebrew, was urging one to go home as the night was advancing, he interposed, and said, "But what care I about day or night, now that my soul is saved?"

It were easy to multiply cases, but it is enough to know that great and cheering work has been going forward in all that neighbourhood. With some, impressions that were only transient, and the effect of temporary excitement, are dying away; and others, who were for the time outwardly reformed, are falling again into their old sins. But the life and reality of religion have been brought home to many as they never were before. The dead have been awakened, and those who were ready to die have been raised up to newness of life.

A short stage by rail onward is Ballinahinch. The ministers here also waited long, as they imagined, before they witnessed any decided indications of a gracious work in their own bounds. In the calm of a summer evening, however, whilst one of them was addressing a number of persons in the open air, and recommending an organisation of prayer-meetings in the district, the audience were all at once arrested by a piercing cry, which invested the scene with a new interest; and though many months have since elapsed, the influence of that meeting is distinctly felt by many to this hour. It is unnecessary to enter into details. Enough to say, that every testimony of the Divine presence, elsewhere vouchsafed, was experienced at Ballinahinch. Prayer-meetings sprang into existence, and helpers were raised up on every side. The work was full of labour, but it was also full of life and joy. It was the season when visitors, in large numbers, frequent the place to drink the waters, and

many of these entered with the deepest interest into the movement, and contributed their best assistance.

Of the many gratifying results, one has been the establishment of a free school in the week evenings, in which, under a goodly band of devoted teachers, no less than a hundred and twenty adults are trained in ordinary as well as in religious knowledge.

The following incident, in connexion with a visit to Ballinahinch, has been kindly supplied, at my request, by an esteemed minister of the Free Church of Scotland :—

“I and my wife went over to Ireland in the month of August; and, in the same steamer in which we went, there were Mr B——, a brother Free Church minister, and his wife. I went a full believer in the revival, as reported in the friendly newspapers, and hoping to have my belief confirmed by personal observation. Mr B—— went a strong sceptic, and also hoping to have his scepticism confirmed. When we landed at Belfast, we parted company—I and my wife taking up our lodgings in a hotel; Mr B—— and his wife, I believe, making their abode in a private family.

“After spending some days in Belfast, where we saw many interesting cases of parties who had been converted during the revival, we resolved, by the advice of a friend, to visit Newtownards, a country town about a dozen miles from Belfast, and where we were given to understand the work of revival had just begun, and was manifesting itself in great strength. We had just left our hotel, on the way to the railway station, when a car swept past us. Mr B—— and his wife were on the car. We hailed them, and they stopped.

“‘Where are you going?’ said Mr B——.

“‘To Newtownards,’ I replied.

“‘Come up, then,’ said Mr B——, ‘and we will drive you to the station.’

“So up we mounted, and before we reached the station, I learned that Mr B——’s scepticism had been completely removed, and that, from what he had seen, he had become a thorough believer in the genuineness of the work.

“Mr B—— was going to Ballinahinch, and from what he told me of the work that was going on there, I resolved to accompany him, reserving my visit to Newtownards for a future occasion ; and so we took our tickets for Ballinahinch.

“We landed at our destination about six o'clock in the evening, and took up our abode in a farm-house two or three miles beyond the town. After taking some refreshment, we all set out to attend a prayer-meeting which we understood was to be held that evening. The meeting was to be in the village school-house ; and as we wended our way along, we could observe the various roads and by-paths thronged with parties, all moving in the direction of the prayer-meeting.

“The school-house was full ; perhaps about a hundred would be present. My friend, Mr B——, opened the meeting with praise and prayer, and then gave a short account of what he had seen in Belfast ; and concluded by stating that he had been a sceptic as to the revival previous to his coming to Ireland, but that now his scepticism had given place to the strongest conviction of its truth, and that he believed it to be a great and gracious work of God.

“It was expected that I would say something ; but as I had come to see and to hear, I resolved that I would not open my mouth. Thereafter, two men—common ploughmen—one after the other, gave out a psalm, read a portion of Scripture, and prayed ; and then both of them, at the earnest and pressing request of Mr B—— and myself, gave a plain, simple, and most interesting account of their respective conversions. Here there was a pause in the meeting, and again I was appealed to to say a word ; but I would not. I wanted to be a hearer, for I felt I was among praying people. There was a gentleman from Belfast present, and he was requested to conclude with prayer and praise. This gentleman consented. But before he offered up prayer, he requested the meeting to engage in silent prayer.

“And accordingly we all went to our knees, and were for some little time engaged in silent prayer, when the stillness and solemnity of our devotions were broken, or rather, I should say, increased, by the deep bass voice of a woman pouring forth the

following prayer—a prayer which I give from memory, but which made so deep an impression upon me at the time, that I can almost guarantee it to be given *verbatim* as it was offered up—with this only difference, that in so far as it is not given *verbatim*, it suffers grievous injury:—

“‘Father! if our hearts deceive us not, we have come here to-night to call upon Thy name! We have come here to seek Thee in the appointed way, and to pour out our hearts before Thee in prayer.

“‘Father! wilt Thou not hear us! Thou hast heard me before, and I know Thou wilt hear me again. Thou art the Hearer and the Answerer of prayer. This is the name by which Thou art known among Thy people. Thou didst hear Thy servant Moses when he prayed unto Thee in the wilderness on behalf of the rebellious children of Israel, and Thou didst spare them. Thou didst hear Thy servant Elijah when he prayed unto Thee that it should not rain, and it rained not for the space of three years and a-half. Thou didst hear Thy servant Daniel when he prayed unto Thee in the lions’ den, and the lions’ mouths were shut, so that they hurt him not. And Thou art the same God still; the same yesterday, to-day, and for ever. Thine ear is not now heavy that it cannot hear, neither is Thine hand shortened that it cannot save. Hear us also, therefore, O Father, when we pray unto Thee; hear us when we thus kneel at Thy footstool, and cause our prayer to ascend before Thee!

“‘Father! we pray for unconverted ministers—ministers who are blind themselves, and leaders of the blind—ministers who are nothing but finger-posts pointing the way of salvation to others, while they themselves stand still, and walk not in that way! Father, give them grace to hold their peace until they have a message from Thee! And, oh, have mercy upon them, and make them—oh, make them ministering spirits, that they may minister unto them who shall be heirs of salvation!

“‘Father, we pray for the new-born babes—those whom Thou hast quickened at this time, and made new creatures in Christ Jesus! Wrap them in the swaddling-bands of Divine



love—compass them with Thy favour as with a shield—keep the everlasting arms underneath and round about them, and cause them to thirst after the sincere milk of the Word that they may grow thereby! Hold Thou them up, and they shall be safe. Let not the enemy triumph over them, but guide them by Thy counsel, and then shall they have respect unto Thy statutes continually.

“‘Father! we pray for unconverted sinners! Oh, have mercy upon them! Let the earthquake come, with its terrible shakings, that they may be alarmed; and if the earthquake pass unheeded, let the still small voice of conscience come and whisper its warning; and if the voice of conscience be stifled, let a sound from heaven, as of a mighty rushing wind, come; and if still they remain hardened and unmoved, then put the hammer of Thy word into the hand of Thy Spirit, and break their rocky hearts in pieces; and if, when thus crushed and broken, they still hold out, then put them, we pray Thee, where Thou didst put Thy prophet Jonah of old—put them into the whale’s belly, and keep them there until they shall be constrained to exclaim, “Salvation is of the Lord.”

“‘Father! we pray for the Pharisees—those whited sepulchres that appear outwardly righteous, but who are full of all uncleanness within. Our blessed Lord did say unto them, in the days of His flesh, “Woe unto you, scribes and Pharisees, hypocrites;” but do Thou say unto them, in this day of merciful visitation, “Turn ye, turn ye from your evil ways, for why will ye die?” O Father, have mercy, we pray Thee, upon poor blind Pharisees!

“‘Father! hear this our prayer, we beseech Thee; and hear it, not for our own selves—for, alas, we are vile and unworthy that our prayer should be heard and answered—but hear it for the sake of Him who sits at Thy right hand clothed in our nature, a Prince and a Saviour, and who once bowed His head upon the cross, and said, “It is finished;” for His sake hear this our prayer, and for His sake answer it in great mercy; and the glory thereof shall be to the Father, and to the Son, and to the Holy Ghost, one God, both now and for ever. Amen.’

“Immediately after this prayer was offered up, the gentleman from Belfast engaged in prayer, and then we joined together in a song of praise. The work of the evening being now over, Mr B—— rose to pronounce the benediction, but I stopped him, saying, ‘No, not yet; for after the remarkable prayer that we have just heard, I feel I can be silent no longer, but that I *must* say something.’ The fact is, I felt that because of my determined silence I was regarded by the meeting as a revival sceptic, and that I had been prayed for as an unconverted minister; and so I told them that from the very first I had been an ardent believer in the work of revival, and that I had come over to Ireland, not only to see the work, but with the view of having my own soul quickened. I told them also how I had been providentially led to visit Ballinahinch; that I felt thankful to God for bringing me there; that I had greatly enjoyed their prayer-meeting; and that I would have reckoned myself abundantly rewarded for coming to Ireland though I had seen nothing but this meeting, and heard nothing but the striking and impressive prayer that had been offered up during the time of our silent devotions.

“After the blessing was pronounced I went to the woman who had prayed and shook hands with her most cordially, addressing her thus:—‘You are a remarkable woman, and that was a remarkable prayer you offered up.’ ‘Were you angry, sir?’ she said. ‘Angry!’ I replied; ‘No, I was delighted.’

“Having expressed a wish to have some conversation with her, she told me that she was a washerwoman, and had to work hard for her daily bread, but that she could spare an hour on the morrow. And as I had arranged to leave Ballinahinch by the ten o’clock morning train, we appointed the hour of meeting to be six o’clock in the morning, at her own house. And accordingly, next morning at six o’clock, I found her awaiting me; and during our interview I got her whole history. I found that she had had Christian parents, her mother being still alive, and with whom she lived; that she had been piously trained up; that from her earliest years she had been conversant with the Word of God, and even mighty in the

Scriptures ; that she had been a Sabbath-school teacher, and regarded by all that knew her as a decided Christian, but that she herself was all the while conscious that she was nothing more nor less than a hardened sinner, and that it was not till the work of revival made its appearance in Ballinahinch that she was quickened and made alive from the dead and brought to a saving knowledge of the Lord Jesus Christ.

“I stayed with her till nine o’clock, and parted in the hope, that if we should never meet again upon earth, we should meet in the world above, before the throne, to sing the praises of redeeming love throughout all eternity.”

The following striking incident, out of many, is mentioned by the Rev. S. J. Hansen, late of Conlig, now of Kingstown. It is here recorded as an *encouragement to prayer* :—

“I had gone to Coleraine to witness the movement there ; and having ascertained that that place, so richly watered by the outpouring of the Spirit, had been made the subject of special prayer by the Ahoghill converts, I resolved to request the prayers of those lately awakened on behalf of Conlig. On the following week I was in Comber, addressing a meeting for Mr Rogers, and during my address my resolution flashed over my mind. I seized the suggestion, and then and there besought God’s children to join in prayer for Conlig. I returned home the following day—found, on arriving, that there had been a messenger for me. I immediately set out for the place from which the messenger came, and, to my delight, there found a soul rejoicing in Jesus. On making inquiry as to the time and circumstances of the merciful visitation, I learned that, at the very time Mr Rogers’s people were engaged in prayer for us, this woman awoke from sleep, repeating Isaiah lii. and 2, ‘Shake thyself from the dust ; arise and sit down, O Jerusalem ; loose thyself from the bands of thy neck, O captive daughter of Zion.’ Such was the introduction of the revival work here, as if, in answer to special prayer, God encouraging us to climb more frequently the Mount of Intercession by this token of assurance that the prayer of the righteous availeth much.”

Within a short distance of Donaghadee, on the sea-coast, is a rural district, called Ballycopeland. The Rev. Robert Black thus records the commencement of the awakening in the neighbourhood :—

“When the revival visited Millisle, the whole village was moved. Few retired to rest, crowds collected around the doors of the awakened ones to hear them cry for mercy—such a night was never witnessed here. This greatly intensified the feeling.

“From that date there was no difficulty in collecting a large meeting, on any day of the week, with the smallest notice. I may say that *open-air* services were held here throughout the entire summer, on the Sabbath evenings, with an attendance varying from three hundred to twelve hundred of all classes in the district—high and low, rich and poor, moral and immoral, listening, not only with attention, but with deep earnestness, to plain gospel truths proclaimed in the name of Christ.

“I cannot enter into details to any extent, but will give one or two cases which may prove interesting.

“In the course of one week there were over twenty cases in that locality.

“Mrs B——, the wife of a respectable farmer, and mother of a family, felt herself constrained to attend a prayer-meeting that was held one Saturday evening in her neighbourhood. Her husband had made light of the revival, and she came to the meeting rather as Nicodemus did to our Lord. I read the 15th chapter of Luke’s Gospel—an address was delivered from the parable of the prodigal son—the Lord applied the word—she was convinced of her need of a Saviour, and publicly cried out for mercy. ‘Oh!’ she exclaimed, ‘I am as the prodigal! When I was young, at a Sabbath school, I resolved, if the Lord would spare me till I was settled in life, I would give my heart to Him. I got married, but the world filled my heart. I had children, and they entwined themselves around my affections, and I forgot God. I sometimes tried to become religious, but I found I could not do it; I had delayed too long; but now, praise to His holy name, Jesus has put forth

His own mighty hand, and pulled open the door of my heart, and has entered in.' And then, in ecstasy, she burst into a shout of praise—

"Jesus, my Lord, I know His name,  
His name is all my boast;  
Nor will He put my soul to shame,  
Nor let my hope be lost."

The above is only a bare outline of her case, as the mental agony continued for hours. It was Sabbath morning ere I left her. I will never forget an answer she gave her husband that night. He, supposing she was insane, said, 'Oh, M——, think of the children—what will become of them if'—— 'Yes,' she answered, 'I *will* think of them. You know I have wrought hard for their bodies—from this time I will seek also the good of their souls.' I believe she is keeping her promise. Her old father was there; his heart swelled with emotion—he wept like a child—all wept—and I, too, wept, though not to weeping given.

"There have been many cases of *revival*, properly so called—*i. e.*, Christians quickened to newness of spiritual life. I will just notice one case. James —— is a quiet, unobtrusive man, about sixty years old, of that rank in life which depends on daily labour for support. He has been, I believe, in Christ ever since I have known him. One night his mind was so engaged with religious thought that he could not sleep. He arose and prayed almost the entire night. His mind was similarly engaged for many nights.

"I do not wish to leave the impression that, in this neighbourhood, the spirit of revival has pervaded the mass of the people; but the Lord has graciously done so much for us, that His people here are encouraged to look for more abundant showers of blessing, and can pray, with believing expectation, this prayer, 'Wilt Thou not revive us again, that Thy people may rejoice in Thee?' We can say, with the Psalmist, 'The Lord hath been mindful of us, he will bless us.'

"Oh, for faith to look up to the Lord, and wait till He pour out His Spirit on all the house of Israel."

Among those engaged, in the course of the summer of 1859, in the advancement of the work of God, were many young men in course of preparation for the ministry. A goodly number of these were themselves quickened into newness of life, and willingly consecrated their energies to the holy cause. To such an extent were they thus employed, that when the period arrived for the bestowal of the degrees and other literary and scientific honours, annually awarded by Queen's University, several of the undergraduates were found to have withdrawn for the time from the competition—a circumstance which was publicly noticed at the time, both by the Vice-chancellor of the University and by his Excellency the Lord-lieutenant of Ireland. The theological students, were especially serviceable in their respective neighbourhoods, and the experience they acquired within the few months referred to, gave them a profounder insight into the mode of dealing with individual souls than they could have attained by whole years of academic training.

I have much gratification in introducing here a statement by one of the young men who were actively occupied in the work. Mr James Heron thus describes the movement in Rathfriland, his native place :—

“ Though the late remarkable awakening burst forth suddenly upon the people of Rathfriland and its neighbourhood, yet it did not come unsought for ; it came not without many an earnest wish and many a fervent prayer. It was generally well known that a great, and, in many respects, unprecedented revival was being experienced in many parts of America, and especially all available information was procured regarding the progress and fruits of the revival in our own land, as it spread from district to district, and from town to town. Interesting narratives of the good work, as it advanced on both sides of the Atlantic, were brought from time to time before large and deeply attentive audiences. The effect of this soon became apparent. An intense desire was thus excited to witness among themselves what they only heard through the testimony of others. This desire found vent for itself in prayer. A union prayer meeting,

consisting of the three Presbyterian congregations of the place, and conducted by their respective ministers, was commenced and statedly held in the largest place of worship which the town could afford. This meeting, uniformly crowded to excess, was always characterised by the deepest solemnity. But this is only one among many other meetings gathered for a similar purpose. I am myself aware of at least four different associations for prayer held regularly in the country districts. And let it not be forgotten, that the great end which all these kept steadily in view—the end for which they were organised, and for which they were conducted—was to pray for a special outpouring of the Spirit of God, for a revival of religion throughout the neighbourhood. The attendance on public worship had already increased, an earnest and prayerful spirit had become diffused among the people, and an intense anxiety about the realities of the spiritual world.

“Such, briefly, was the state of things in a religious aspect when the bodily affections made their appearance. They were first manifested on a Saturday evening, the 9th of July 1859. Only a few persons, however, were ‘stricken’ on the occasion; but enough to excite the curiosity and wonder of the whole neighbourhood. It was announced that the young man, whose address had been attended with such singular results, would appear before the union prayer-meeting on Sabbath evening. We should have observed sooner that the young man in question had been affected in Belfast, under the address of a Ballymena convert, and had come to relate his experience, and to testify in behalf of the cause of Christ, to the people of Rathfriland. The news of the Saturday evening’s meeting had already spread far over the country. Hundreds who had come from a distance remained for the evening services, and crowds flocked from every direction, expecting to hear and to see wonders. So great was the multitude, that it was soon found necessary to retire to a field in the vicinity of the town. The exercises of praise and prayer were conducted by one of the ministers. The youthful speaker then rose and proceeded to address the vast assemblage with the utmost coolness.

The discourse had not continued fifteen minutes when the audience began to be stirred. A venerable-looking old man sank to the ground close by the platform. Apparently he had swooned, and he was removed out of the crowd as speedily as possible. The silence of the multitude became breathless; the feelings were deeply intense. But the solemn stillness was soon broken by a faint cry which was raised on the opposite side of the platform to that where I had taken my stand. I had scarcely time to turn myself, when, sudden as a gunshot, a strong woman sent forth an unearthly scream at my very side. In a moment she was upon her knees, crying, as she clapped and wrung her hands alternately in wild excitement, 'Oh! my heart. 'Oh! my hard heart.' The crowd was convulsed, and shook like aspens in the breeze. The voice of the speaker was soon drowned amid the shrieks; the air was filled with groans and screams for mercy. Crowds gathered and pressed around to listen to the lamentations, and here and there to the fervent appeals of the awakened. It was not till long after nightfall that a large portion of the helpless mourners were carried to their homes.

"A tremendous awakening had taken place. During the week that followed, the meetings were continued, and the prostrations did not in the least subside. It seemed, indeed, as if a new era had dawned. Men and women left their ordinary avocations to talk about their souls, and the strange sights they had witnessed. The public mind was pervaded with awful solemnity, and that whole week seemed a protracted Sabbath.

"As might be anticipated, the excitement began to subside as the number of prostrations decreased. In proportion, however, as the meetings became less boisterous, they apparently grew more spiritual. And at present, when prostration is hardly heard of, there remains an unusually serious concern about spiritual things.

"Such is a condensed account of the origin and progress of the awakening at Rathfriland. In reference to some of its features there is room for great variety of opinion. The bodily affections especially with which it was accompanied have all



along supplied abundant matter for controversy. On this subject we cannot here enter. We cannot help observing, however, that the warmest friends of the revival have often done it the greatest injury by assigning to the direct operation of the Spirit what was obviously the immediate result of mere natural causes. Human nature is but human nature under all circumstances ; and as such is uniformly attended by weakness and folly. The trances, the dreams, the visions, the markings, and too often, we must say, the prostrations also, afford deplorable illustrations of what was merely human. Wild excitement was perhaps too frequently passed off for zeal ; ignorant as well as impudent fanaticism for deep spiritual earnestness. But this, though unquestionably a part of the picture, is by far its darkest side. Nothing but a contemptible narrow-mindedness, or a blindfold prejudice, or a feeble but impious malice would refuse to recognise in the most prominent effects of our Irish awakening the hand of a gracious God. Of a proof of this statement, so far as it applies to the revival at Rathfriland, the most sceptical may be fully convinced by only a hasty glance at a few of the fruits which it has there produced.

“Languishing Christians have been stirred up to vigorous activity, their faith has been made strong, their love fanned into a flame, their zeal doubly stimulated. Hundreds who were sleeping in their Christianity have been aroused out of their slumbers, have shaken off their spiritual indolence, and have been quickened to energetic activity.

“Professors have been seriously alarmed. Many whose religion was an outer moral garment, or a mere plausible sham, have been disturbed in their supposed security, have been brought into deep distress for their sins, and especially for their own loathsome hypocrisy ; have been enabled to present to a heart-searching God the sacrifice of a broken and contrite heart, have received grace from on high to cast themselves upon a loving and beloved Saviour, and are now advancing rapidly in the divine life !

“But nowhere has such a change been wrought as upon those whose lives were openly immoral, or who entertained an utter

disregard to the observance of religious duties. Considering the very low ebb to which true religion had declined, and, in many cases, the looseness of moral principle before this great awakening wave passed over the land, and comparing this with the state of religion and morality which now prevails, one cannot but be amazed at the magnitude of the change that has taken place. Drunkards have been reformed into sober men, Sabbath-breakers have been led to respect the Sabbath, profane swearers have ceased to blaspheme; old injuries have been forgiven, private animosities forgotten, by parties long at enmity. Families in which the God of all families was never worshipped, where the Word of God was seldom, if ever, read, where the name of Jesus was only mentioned to be blasphemed, have now the family altar raised in the midst of the domestic circle, make the Scriptures their daily study and delight, and reverence and love the sweet name of Jesus beyond every name. Prayer especially, which used to be a wearisome duty to those who still clung to religious forms, has become a pleasant exercise, accompanied with stronger faith and deeper fervency; and every one now reads his Bible. God's Book is made the book of reference, and preferred to any other.

"An extraordinary desire has been created for religious instruction. Bunyan, and Baxter, and Doddridge, and Watson, and Angell James, are everywhere in demand. The preaching of the Word is now valued more than ever, and attended with greater regularity. The places of worship are crowded. The people listen with eager attention. The whole services are characterised with most impressive solemnity.

"To every statement of the above I could have appended facts. I thought it unwise, however, to occupy so much space as those illustrations would require."

The town of Banbridge is one of the most important in the county in which it is situated. For the last few years an unwonted interest in religion has been created in the young men of the locality, mainly through the devoted labours of a Christian layman residing there. As the result of his exertions, the most important moral and spiritual changes had been going

forward, and the way seemed to be prepared for a still more extensive spiritual visitation.

The following brief statement of the origin and character of the awakening in Banbridge is interesting, not only for the facts it contains, but as being contributed by a devoted layman of the Episcopal Church, who, during a twelve years' residence in Spain, in the capacity of a civil engineer, applied himself, while constructing some of the leading railroads in that country, no less assiduously to the preparation of that "way of the Lord" along which the gospel chariot has even already commenced its onward progress in that land.

"I returned from Spain," says my esteemed correspondent, Wm. Greene, Esq., "toward the close of 1858. In the month of December I was invited to Banbridge by a Christian friend, to a meeting of the Young Men's Association. We numbered about forty on that occasion. Several of us spoke, and many earnest prayers that the Lord would pour out His Spirit on that place were offered. The Lord was among us that evening, and we all seemed to feel His presence in no common way. Towards the close of the proceedings I felt impelled to say that I was certain He was about to do a great work in that town. This was fully six months before the revival was experienced in this country.

"Prayer-meetings were held from time to time, and month after month passed, but no sign was given. At length I was present at a solemn meeting. I could not refrain from tears at the earnest spirit evinced by all. We parted, however, without having witnessed anything uncommon but intense earnestness. It was about three days afterwards, when the same persons were assembled, that the blessed showers came down to refresh the waiting hearts of God's people. Such sights as were witnessed on that night it would not be possible to describe. Multitudes had their stony hearts broken under the subduing influences of the Divine Spirit.

"Soon after I was in the neighbourhood again, and went in the evening with the same friend to a prayer-meeting. On our way, about half a mile from the town, we went into two lowly

dwellings; and, in a few minutes, there gathered around us eight or nine, who seemed to be filled with joy and peace. We remained but a short time to pray and exhort, and then went off. Scarcely had we got to the door of the Presbyterian church, which was very full, when we met some sin-sick ones being carried, one after another, to the school-house adjacent, crying and sobbing in indescribable agony. Some received peace in answer to earnest prayer whilst there, and many were taken to their own homes. I think it was on that night that a woman of the town, who had been pursuing her sinful course, standing on the bridge enticing the passers-by as they came from the meeting, was shot by an arrow from the unerring bow. She was carried to her house—I was going to say her home. But what a home! Her bed of straw was on the cold ground. I visited her with my friend a day or two after. But the house of 'ill-fame' was now a house of prayer, and never shall I forget the lowliness of that poor pardoned soul as she prayed by her bed of straw. This case attracted the attention of several persons of similar condition in the same street; and I have heard since that as many as twenty had given up their evil courses, although some have fallen away since.

"A good man, hearing the story of the 'unfortunate' above mentioned, immediately opened his house to her, and from that time to this has supplied all her wants. Such acts as this are worthy to be chronicled for the benefit of future generations.

"The revival movement was slow in coming to Banbridge, but it has done a wonderful work; and many facts prove with what power the Spirit has been working there. A few months ago, the travelling circus came to the town one market-day. The Presbyterian minister, knowing the evil influence that generally accompanies this kind of show, gave notice of an open-air preaching at the time of the morning entertainment. Only three people went to the show, so that it remained unopened. They were told to come again that evening, but so scanty was the attendance that the money received did not suffice to pay the rent of the ground on which the pavilion had been erected. The company struck their tents the following

morning and decamped, having determined to leave the north of Ireland altogether, as theirs was a losing game among such people.

“Take another striking fact. A distiller’s agent, in collecting his money among the public-houses in one quarter of the town, found his half-year’s receipts from the sale of whisky to be £500 less than for a corresponding period of the previous year.

“Last winter large sums were subscribed by the inhabitants for the poor, and scarcely a needy person was left without feeling that the Lord’s people were indeed like the Lord himself, that He dwelt in them of a truth—clothing, and coals, and food being liberally supplied to multitudes. The Sabbath schools here in connexion with the Presbyterian body number nearly five hundred children, and thanks to the zeal and energy of the minister, and the devoted life of my friend, already referred to, together with the successful and self-sacrificing labours of the Christian young men, a more flourishing school I have nowhere met than in this place. A variety of other excellent arrangements, such as a temperance hotel, a savings bank, &c., have been put in motion during this celebrated ‘year of grace,’ 1859.”

The following account of the revival in the parish of Dromara, has been supplied by the Rev. W. J. Patten, minister of the Second Presbyterian Church there:—

“On the 25th of July about a thousand persons assembled in Mr Craig’s church for prayer. A deep solemnity pervaded the meeting. Many sobs were heard, many tears were shed, and many were the ‘groanings that could not be uttered.’ The meeting closed, and all separated for their homes. Shortly afterwards intelligence arrived that some persons had been ‘stricken’ on their way home. We started off, and the scene which met our gaze will not soon be forgotten. There, on the roadside, with their backs against the ditch, and their faces toward heaven, lay seven persons, supplicating mercy. They were all young and unlearned, yet so scriptural and appropriate were their prayers, that to me, and to the large concourse who listened,

they seemed to be suggested by Him who has been promised to ‘help our infirmities.’

“A young girl was heard to assign as a reason why she had not attended the meeting just described, that she was afraid of being seized, and thus rendered unable to be present at the wedding of a friend, to which she had been invited. The marriage morn arrived, and the ceremony was performed. At the suggestion of some of the party, the feasting and the mirth gave place to praise and prayer, and this girl and her sister bridesmaid began to sob and weep, and, in accents which cannot be described, to call for mercy in the name of Jesus. Since that time she has given every evidence of being espoused to Christ. Truly the prayer of faith was heard. The Lord and His disciples were bidden guests. The same Jesus who graced the marriage in Cana, did not deny His presence to the humble villagers of Dromara.

“On the evening following this—the 29th July—a prayer-meeting was held on the green beside my church, that building being unable to contain the two thousand or more who were present ; and at the same place, on the succeeding Sabbath evening, there was another meeting, larger still, attended by not fewer than three thousand. Those were two evenings long to be remembered. None who were present can ever forget them. On the first not fewer than fifty persons, and on the second about seventy, young and old, men and women, stretched on the green-sward, were heard openly to bewail their sins before God, and ask forgiveness in the name of Jesus. In some few this was accompanied with strange convulsions of body ; but in most of those affected there was nothing but tears, and groans, and earnest prayers. One young girl remained seven hours on her knees. Another resolved that she would neither eat nor drink till she had found Christ. I went into the church and looked around. Many were there attending their friends. But others, as well, had come in. In one seat were three girls kneeling in prayer ; in another were two others ; in another still, were two boys, and so throughout the house. Coming out, I looked into the session-room, and there were five or six boys, belonging to my

Bible class, upon their knees. One was praying—‘Lord Jesus, pardon my sins ; they are so great that crimson and scarlet are no name for them’—and yet there was not a better behaved boy in all the country. They continued there for some hours offering prayer in turn.

“During the fortnight that followed, many were similarly affected in their own homes, and in the prayer-meetings, which were held in private houses all hours of the day and the night. For the time being business was very much suspended. The whole parish was a place of weeping, and praying, and singing, and reading. There cannot be a doubt that there were more Bible-readers, more believing prayers, more loving thoughts of Jesus, in our parish in the month of August than had been in the five years previous. A Scotch minister was present one evening at that time at our prayer-meeting in the church. As usual the house was crowded—every eye was riveted, and many were in tears. After the service, earnest inquirers were invited to remain. Nearly all sat still, and when spoken to, seemed to delight in unbosoming the state of their souls. On our way home he heard the sweet songs of Zion sung along the road by the people going from the house of God. When we reached home, he heard that two persons who had been enemies for years—who had fought with fists and fought at law—had that evening clasped each other in their arms.

“After musing for a time, he said to me, ‘I have read through Lardner’s great work on the ‘Evidences,’ but what I have seen to-night is a more powerful proof of the truth of Christianity than all that Lardner ever wrote.’

“The young, from six to twenty-five years of age, were particularly anxious. They would assemble and pray together. On such an occasion, when a little fellow was praying for all his unconverted playmates, a little girl began to cry aloud for mercy. The boy arose, clasped another boy’s hand and said, ‘Johnny, God sooner far hears us *wee* fellows, than He does *big* men.’ I remember one day, going into a house to see a boy who had been stricken. The door of the room was locked. When it was opened, I found three other boys along with him,

reading their Bibles. He was reading and praying with them, and trying to lead them to Jesus.

"I asked a little girl, whom I had seen sob and pray some weeks before, if she observed any change in herself of late. 'Yes,' said she, 'I do.' 'What is it?' 'Why,' said she, '*before*, Christ was no concern to me, and now, He is never out of my thoughts.' Another, in answer to the same question, said, 'I had not Christ before, and now I have.'

"In a few weeks from their commencement, the bodily prostrations nearly altogether ceased. Of the numbers thus affected I cannot form an estimate. They amounted to several hundreds. But the good work was not confined to them. God's Spirit came to at least as many others in the still small voice. Not seldom since, have I met in their homes, or along the roads, persons who told me they were led to Christ without outward observation, and I can truly say that the death-beds I have attended since July 1859 have been much more pleasing and hopeful than those I attended before.

"From the time that the movement commenced until the present, the earnestness has continued, though not with the same excitement. No doubt, some were stricken down from mere sympathy, and these, as might have been expected, have returned to their former indifference; but the number of such is comparatively small. The great majority, some in a few days, others in a few weeks, and others not till months had elapsed, professed to find peace in Jesus, and their conduct in general has been such as to become this profession.

"I shall briefly mention a few of the changes which the revival has produced in the parish. Formerly the Bible was little read—now there are few families in which it is not read each day. A man remarked to me some time ago, 'I have seen more reading and praying in my house in the last few months than I have done since I was born.' And how much more attentively it is read! '*Before this*,' said a little fellow to me, 'when my mother told me to read a chapter, I just ran over it as fast as I could that I might get out to my sport.' But now many read it, praying, as another young boy prayed, 'Lord,



teach us how to read Thy Word, for we have not read it at all—we have just *scampered over it*.’

“Formerly many did not pray in private, or if they did, it was only as a matter of form. Now, I believe, there are few who do not, morning and evening at least, and many more frequently, bow their knees to the God of all grace. And oh how earnest they are to be kept from sin! I once heard a young girl pray—‘Lord Jesus, who didst look on Simon Peter when he sinned, and made him go out and weep bitterly—Lord, when I sin, look on me.’ Another prayed—‘Lord, keep me from the devil, and if he does come, don’t let him come as an angel of light. Lord, keep the devil just like the devil, that when I see him I may know him, and may fly from him.’

“How many earnest, beautiful prayers I have heard of late; and how many have ascended up on high!

“Formerly not five out of a hundred observed family worship—now, I should say, two-thirds of the people do so. In many a house the son or daughter leads the family devotions, when the father is unable or unwilling.

“I conclude by saying, that any one who knows what the parish was in January 1859, and what it is now in April 1860, will have no hesitation in writing of Dromara what Luke, eighteen hundred years ago, wrote of Antioch—‘And the hand of the Lord was with them, and a great number believed, and turned unto the Lord.’”

## CHAPTER XIV.

### THE REVIVAL IN THE CITY AND COUNTY OF DERRY.

The Commencement—Statement of the Rev. R. Wallace—Accidents of Prostration—Agencies Employed—Extent of the Work—Cases—"It's my Brother George"—Results—Maghera—The First Prostration—"God has been with us this Morning"—No Lack of Means—Good Sense of the People—The Prayer-Meetings—Results—The Work Goes On—Line of Action that Ministers should Pursue—Lecumpher—Arrest on a Jaunting-Car—Newtonlimavady—Mr North and his Doctrine of "Realisation"—Eight Candidates for the Ministry—The Work in Other Parts of the Neighbourhood—Ballykelly—Addresses and Prayers of the Converts—Children's Meetings—Different Hearing of the Word—The "Elders" Moved—The Tempter's Wiles—Results—The First Case in Moneymore—Letter from a Young Woman—The Youths' Meeting.

ABOUT a hundred and seventy years ago, the "Maiden City" was the scene of an event of thrilling interest, for on its walls was raised the standard under which magnanimous defiance was hurled against the myrmidons of a Popish bigot, and a successful blow was struck for faith and freedom. Rich in historic associations, it has within the last few months witnessed a moral revolution in the experience of hundreds of its population—leaving on the minds of the community a mingled sentiment of awe and admiration at the wonders which grace has wrought.

I cannot better introduce the notice of the work in Derry than by inserting a letter with which I have been favoured from the Rev. Robert Wallace, a highly esteemed minister of the Wesleyan body, then in that city—at present in Belfast, and Chairman of the district in which he now resides. His relation to

the Church of which he is a minister, enables him to testify to the work, not in Derry only, but in other districts.

“Very early in the year my attention was directed to some remarkable accounts of what was said to be a great revival, accompanied by extraordinary manifestations. On comparing these with what I had read of revivals in England, Scotland, and America, I soon came to the conclusion that it was a work of God, and with others began to look for the gracious visitation in the city of Derry, where I was placed at the time. More than three months passed away, however, before we had anything more than a general spirit of expectation. Early in the summer, arrangements were made to bring down from Ballymena and Ballymoney a number of those who had been recently brought under gracious influence, and it was agreed that they should take a part in the public services in the Presbyterian and Wesleyan churches, and also in the open air at the market-place. At these services great crowds attended. The persons recently awakened spoke with great simplicity of the wonderful change that God had wrought in them by grace in the course of the last few weeks or days. A solemn awe rested upon the people; several were stricken down in the manner we had heard of, and a still greater number were cut to the heart, and earnestly sought the Lord. At the commencement of the meetings, a number of ministers, representing various denominations, met by request at the house of the senior Presbyterian minister, and arranged plans for combined efforts to promote the cause of God; and in this manner a service was held in the market-place every evening throughout the summer. The utmost unity prevailed, and this greatly tended to deepen the interest among the people.

“The gracious influence visited place after place in a very remarkable manner, each town and neighbourhood seemingly taken in regular course. It would be inconsistent with the brevity I should observe, to go into details, although I have had opportunities of observing them in a great many parts of the province. I have seen strong men prostrated as if stricken with a ball—some apparently in great agony, and

others seemingly unconscious—most professing to find peace, and some remaining unhappy so long as the meeting continued. I have seen as many as fifty in a state of prostration at once. I saw at least sixty persons who professed to find peace with God at one meeting. I found the subjects of this awakening to comprise all ages, and, to some extent, all ranks; except that, so far as my experience goes, few of the upper, or even middle classes become subjects of bodily prostration. I have seen, again and again, that wonderful change of countenance which attracted so much attention. I had many opportunities of witnessing the extraordinary attachment which the young converts manifested towards each other. I know some remarkable cases of conversion from gross wickedness, and several persons who gave up what they considered an unlawful calling as the result of their awakening. I know several Roman Catholics who never attended mass from the day they were stricken, and some who can give as intelligent an account of their conversion to God as you could meet with anywhere. I am not able to say exactly how many have been received during the year into our own communion, or placed upon trial; but I have no doubt that the numbers are larger than those of any previous year. But as to the people generally, after examining the facts as far as I could gather them, I judge that not less than one hundred thousand persons in Ulster were brought under gracious influence during that time. How far these have remained steadfast I cannot say. I have heard of some going back to former wickedness, but no such have come under my own knowledge.

“The prominent features of the revival, so far as came under my notice, were—the suddenness of the awakening, the bodily prostrations, and the great extent to which the whole people were impressed. The peculiar features were—that, unlike any former revival, it had the countenance of almost the entire secular press; that it was not confined to any one denomination, but embraced all Evangelical Churches; and that up till the present time all these have maintained an unprecedented unity. I consider it the most glorious work of God ever known in this country in so short a time; and although we have not

the excitement of last summer and autumn, I believe there is a religious influence upon the people of Ulster surpassing anything ever before realised."

In continuation of the narrative of the work in Derry, the Rev. Richard Smith observes:—

"At a morning service, conducted by Mr Smyth of Armagh, a Roman Catholic in attendance had been brought under conviction, and the first person in the evening who was 'stricken' was also a Roman Catholic. When the unearthly cries were uttered, and the name of Jesus sounded over that dense congregation from the lips of a sinner who felt herself on the brink of hell, a thrill passed through every heart that is utterly indescribable. The whole auditory seemed smitten with a sudden and universal paralysis. They went home, but many were ill at ease. Religion had assumed a new aspect; there appeared to be in it work for the heart of man, and multitudes felt that hitherto they had misunderstood its nature. Some have told me that they never closed an eye that night, but the 'visions of their head troubled them on their beds.' They rose and dragged themselves to their business with the arrow of God fast in their souls, or sat in their rooms communing with distressed hearts. Next evening a meeting was held in the same church, addressed by a number of ministers, in calm and unimpassioned terms; and at that meeting there could not have been less than fifty savingly impressed. Not more than ten suffered from physical prostration, and these cases did not assume any cataleptic type. The work had graciously begun, and an earnest had been given of the showers of blessings that have descended since.

"We have had in this city comparatively few cases of bodily affection or prostration—not one in ten—perhaps not one in twenty. One of the most trying and really distressing cases that came under my observation, was that of a girl who imagined herself in hell for three hours, and still out of the depths of hell cried to Jesus for mercy. Her face during this time gave one the idea of a lost soul; there was over it the shadow of a hopeless immortality. At the end of three hours

she fell over into a kind of trance. Her face resumed its natural appearance; it then became unnatural once more, but in a different manner, the radiance of glory overspread it, and for four hours she seemed to be in the regions of the blest. Of the 'visions' she had during that time she never wished to speak, and I never encouraged her to do so, for I knew her mind to have been strung to an ecstatic pitch; but I rejoice to say that she continues steadfast in the faith of Jesus, and is an example of humility and love, and all the other graces of the Spirit. I have much delight in testifying that I am not aware of one single 'stricken' case in Derry that has turned out to be spurious.

*Agencies Employed.*—"Except at the first two meetings, we dispensed entirely in Derry with the aid of converts in addressing meetings. Those who were brought to Jesus in the revival were of incalculable aid, at anxious inquirers' meetings, in praying with the convinced and distressed, in conversing with the anxious, in directing the perplexed, and in visiting from house to house; but they never took part in the public meetings in the city. Many of the young men of the city were, indeed, much blessed in other districts of the country—in Donegal, Tyrone, Fermanagh, and Cavan. Some of them speak with much power and fervour, and I can testify (for I took some of them with me to meetings in the country) that their simple and heart-stirring words were acknowledged of God to the rousing of many a careless sinner. One young man, who had been brought to Jesus in our congregation, and whom I knew to be qualified, from his knowledge of Scripture, to address meetings, was asked by me to go for this purpose to the country. 'Ah!' said he, 'don't ask me.' 'Why not?' asked I; 'are you not ready to testify for Jesus?' 'I am ready in one way,' was his reply, 'but not in another. I am willing, but not able.' Then, pulling a little Testament from his pocket, he opened it, and pointed me to Luke xxiv. 49, where Christ says to the apostles, 'But tarry ye at Jerusalem, until ye be endued with power from on high.' I saw the drift of his humility, and said, 'Well, wait a little; God will give you the power.' And so He

did. That young man has spoken and wrought for Jesus ; and souls have been given to him as a reward in the day of Christ. It would have been well if all had tarried, as he did, for establishment in the faith, and for further enlargement of the knowledge of Christian doctrine, before becoming so forward in the exercise of their gifts.

*Extent of the Work.*—"I am not acquainted with any locality where the gracious work was more general among all classes of the community than here. There was an impression abroad, especially at a distance from the revival districts, that it was only the ignorant and those in the humbler ranks of life who were visited with the influence of the revival. I believe that impression to have been unfounded regarding every locality, and most certainly regarding Derry. From the highest to the lowest, not only were serious impressions predominant, but the evidences of saving conversion were afforded. Men of education, and men of business talents—women of refined mental culture, were brought to weep and lament over their unbelieving hearts, and had eventually their sorrow turned into joy. A young man, holding a most responsible position, possessed of a highly cultivated mind, of great reading, and of lamentable freedom in religious opinions, whose heaven seemed to be in the present, and who acknowledged, in effect, no higher God than his own intellect, whose universe was the circle in which he moved, and who never scrupled to point a jest at the expense of the solemnity of truth—attended a revival meeting, to 'study' (as he said) 'some phases of fanaticism.' That night a hand was laid upon him, heavier than he could have conceived anything invisible to be, and next day he was agonising under conscious guilt. Meeting a minister, he grasped his hand, and with subdued breathings said, 'I will scoff no more at this—God is not to be laughed at.' The Lord, who searcheth the hearts, knows whether his convictions have resulted in that faith which gives permanent joy and peace. If there is a film over his eye still, there is no presumption in believing that the good work will be perfected, and that the path will shine brighter and brighter unto the perfect day.

“On the other hand, the Spirit of God reached the most illiterate, and in many instances, where not a letter of the alphabet was known, the name of Jesus and His redemption were familiar to the heart and lip.

“All denominations in the city partook of the gracious shower ; the zeal of believers was quickened ; and if the revival had done nothing else save stirring up God’s people to greater and more combined efforts for the extension of Messiah’s kingdom, it would have been no mean result of the holy and grand excitements of the year 1859. I am not prepared to endorse all that has been said about the actual number of conversions, for I have seen statements put forward that conversions in this city are to be numbered by thousands. That I do not believe ; and nothing is to be gained by exaggeration. It is better for us to keep within the mark if we venture upon calculations of this kind. No doubt the silent impressions of saving grace have been made upon many whose names are unknown to ministers, and who as yet are only known in the Lamb’s Book of Life. But when a considerable margin is left for such, I do not think that there were more than a thousand converts in the whole city. Yet even this is a mighty host, when we remember that, in the warfare of the Cross, ‘one of you shall chase a thousand’—that one sanctified soul in a city will outweigh the feeble efforts of a thousand in the miserable hosts of ungodliness. I find that at the last communion in the First Presbyterian Congregation in the city there were about one hundred communicants above the average, and when I remember that there were perhaps not much less than a hundred Sabbath-schoolers savingly impressed who did not come to the Lord’s table, I am free to give my opinion that in that congregation there were perhaps two hundred brought into the fold of Jesus. Take this, along with the revival of God’s own saints, and you form some conception of what God has done for us. But this is what has been done in all the congregations in the city in, I should say, like proportion, some more and some less. One peculiar feature of the work here was this—no one congregation took any lead as distinguished for revival spirit. The four



Presbyterian, the Reformed, the Independent, and the Wesleyan, seemed all equally favoured of God, and there was no one place to which strangers were specially attracted. Hence I think I may fairly take the statistics of our congregation as a key to the whole, and form an estimate accordingly. It will be found that my calculation, as given above, is not extravagant, but is probably greatly short of the real state of things.

“Of the Episcopal congregations I know nothing, as they studiously maintained an isolated position, at least so far as clerical recommendations and episcopal injunctions could compass that object.

*Cases of Conversion.*—“A young man, of loose habits, was walking up the wall of Derry one night about midnight, and seeing a light in a church he walked in to see what was going on. He observed in the church groups of persons here and there, and one of these specially attracted his attention, where about twenty individuals were gathered round a double pew. He marched up the aisle to this group, and with indifferent air took up his place among them. A boy had been ‘stricken’ in the pew, (son of a most worthy and respectable sea-captain,) and some nine or ten boys were on their knees around him, alternately praying for the peace of the distressed boy’s soul. Our profligate visitor looked on and listened. The scene was new, and he began to feel his knees smiting against each other. At last the stricken boy began to pour out his soul in strains of the most exalted prayer, and then it resolved itself into thanksgiving and praise. This being over, the boy prayed for unconverted people in the city of Derry, and wrestled with God, like Jacob beside the brook. There was one soul in the surrounding group that was bending like a forest tree. Each word, as it rose from the lips of the ecstatic boy, fell on the soul of that other like a coal of fire. At last he gave way, fell down, and cried most piteously for mercy. Those terrible moanings are in my ears to this hour. He arose in a few minutes, but fell down again like one paralysed. He leaned his head on a form, and the tears streamed the floor. A young man came forward—one who had himself been brought to Jesus a year ago—and not

knowing who the young man was, lifted up his head to see the weeping face, and tears of joy sprung from his eyes as he exclaimed, 'It's my brother George!' Next day he had laid hold of the hope set before him, and he has since given all credible tokens of being a 'new creature in Christ Jesus.'

"A man of moral character, who had been a member of the church for more than ten years, thought himself so elevated in religious attainments that, as far as he was concerned, the 'extravagances of revival' were quite needless and out of place. In the Victoria Market one Lord's day he was struck with the heartiness of the voice of praise as it rose to God from three thousand hearts. He asks himself, in rapid words, the question, 'Shall I ever hear the singing of heaven? No!' He went home in an agony. Three days he spent in abounding fears, and went through a series of mental tribulations that have rarely been surpassed in the annals of conviction. He lay sleepless, and went during the day carrying, as he said himself, 'a burning heart.' He prayed, and sang, and groaned, and wept, and was almost in despair. At last a text of Scripture gleamed upon him, and he saw the heavens opened by the eye of faith, and the Son of man standing omnipotent to save. He now rejoices as much in Jesus as he had confidence in himself. He has visited his native Scotland, and I believe has been used of God to promote the interests of his Saviour's kingdom in that land.

"Time would fail me to describe the individual marvels of Divine sovereignty in the conversion of souls. I know well one most interesting family, where a father, an aged man, and six grown-up children have all been brought to Jesus, and are rejoicing in the hope of the glory of God.

"There have been, I believe, but few, if any, objectionable phases in the work here. I know nothing but what may have been of God. We had no attempts at prophetic ecstasy; no dumbness, or deafness, or blindness, nor any clairvoyant gifts. It is not for me to speak in condemnation of these things, for I have never witnessed them, and all I have to do is to record that they never were developed here. For what God has done we

have reason to thank Him every day we live, and I am sure such a spirit largely pervades the Christian community.

*General Results.*—"The first and most valuable result is the delightful spirit of Christian union. In speaking of Christian union in Derry, I grieve to be obliged to ignore the Episcopal element in its clerical phases. The clergy would not unite with 'Dissenters,' though the people have in general exhibited a most conciliatory and charitable spirit. It is but fair to say that the Episcopal laity at first shewed every disposition to unite in prayer-meetings until their leaders endeavoured to infuse into them another spirit. The rest of the community are one. We know one another better, and appreciate each other more. There is now that interchange of genuine feeling which is the characteristic of true spirituality. 'Each one accounts the other better than himself.'

"We have two united meetings for prayer every day, in one of which the laity take a prominent part. The ministers are thus at once helped and refreshed.

"In addition to these united meetings there are Presbyterian meetings, in which the various congregations unite, and also in each congregation one meeting in the week for their own members and others who may join them, all of which are well attended.

"There is no decaying of interest, and the stability of professed converts has far exceeded our most sanguine expectations."

The writer of the foregoing, as well as the Rev. Robert Sewell, Independent minister, was obliged, in consequence of bodily exhaustion, induced by incessant toil, to leave the scene of his labours for several weeks. Writing from the watering-place to which he had been consigned for rest, the latter gentleman makes the following statement as to his engagements during the period of the great excitement :—"For seven weeks I had to work at least sixteen hours a-day, in addressing meetings in the open air, town hall, and my own chapel; in conversing with, and meeting the difficulties of the anxious, who were flocking to the vestry daily; and in visiting some in their own houses. Though graciously sustained, the brain gave symptoms at last of over-work. Memory partially failed, and a nervous excite-

ment supervened, which arrested my progress, and sent me here for quietness and change of scene."

Among the congregations first visited in County Derry by the revival was that of Maghera, of which a satisfactory and judicious account is given as follows, by the Rev. Thomas Witherow:—

"On Thursday, the 2d of June 1859, the first indications of the presence of the revival appeared at Maghera. On that day a young man, called Thomas Campbell, came over from the County Antrim to see his friends at Culnady—a village two miles from this town, on the way to Portglenone, and, while describing at the fireside to his relatives and neighbours the strange scenes which, for sometime past, he had witnessed at religious meetings held beyond the Bann, suddenly the servant-boy in the family was affected with all the usual symptoms. While those present gathered round him in astonishment and alarm, the servant-girl was affected; and soon afterwards, the brother of the speaker, George Campbell, a young lad of some seventeen years of age. The prostrations that occurred on this occasion could not have arisen from excitement. It was understood that, up to the evening in question, none of these persons had been under religious concern; no attempt had been made in the neighbourhood to produce a revival; public attention had not been drawn to the subject further than by a narrative of the work going on at Connor and Ahoghill, given from the pulpit on the previous Monday by Rev. Jonathan Simpson, which it is not probable any of the parties referred to had been present to hear. The place where they were struck down was the fireside of a farm-house, when they were listening to the conversation of the friend who, in the district of the County Antrim where he lived, had witnessed prostrations, but had never been prostrated himself. There was no exposition of Divine truth, no appeal to the passions, no excitement beyond what the novel and interesting incidents related might be supposed to produce. Word of what had occurred soon spread through the village, neighbours gathered in, and the whole night was spent in prayer and in singing praises to God.

"Early in the morning a message was despatched for me, and about ten o'clock I reached the spot in company with a friend. Groups of people, with anxiety and terror pictured on their faces, were collected on the streets of the village, waiting our arrival, and discussing among themselves, in subdued tones, the strange things that had occurred. The first case which we saw was a poor woman—the mother of a number of young children, who had that morning gone to visit those who had been stricken on the previous night, and who had instantly been affected herself. She was an ignorant woman of her class, who had been living an irreligious life, and had not been in the habit of attending any place of worship. We found her stretched upon the bed in her little cabin in a state of great physical weakness, but talking incessantly about her sinful life, and about Satan, 'that beast,' as she called him, who sought her destruction, and about Christ, who had saved her from ruin. She talked in a wild incoherent way, reminding the bystanders of one who was 'drunk with new wine,' and quoted so many texts of Scripture as surprised us all, who knew she could not read, and had not the advantage of public instruction for many years. The servant-girl, who had been affected the previous night, was found by us apparently exhausted, but in a quiet state, and not seemingly disposed to communicate her feelings. On seeing me enter she lifted her head from the pillow of the bed on which she had stretched herself, and said, 'O Sir, God has been with us this morning.' The servant-man did not say much, but gave us to understand that the burden of sin, which he said was pressing on his heart, was not yet removed. It was different with George Campbell, the young lad previously mentioned. He had enjoyed the advantages of better instruction in the Scriptures than any of the others, and now the previous knowledge he had acquired became available. We found him sitting on his bed, surrounded by the neighbours who had gathered in, and singing the 20th Psalm with a heart and spirit such as I have seldom heard thrown into a song of praise. After prayer, he exhorted the friends who had crowded in, telling them how God had delivered him from his sins, and made him a partaker

of His grace. 'Oh,' said he, in the most earnest and impassioned manner, 'there was a mountain of sin pressing on my heart, but God in mercy sent the arrows of His love, and pierced that mountain through and through, and it is gone.' Then he warned all against sin, especially the sin of drunkenness, denouncing the public-house as 'the broad road to hell;' and, striking with great violence the Bible which he held in his hand, he shouted, in a voice of thunder, 'Who would dare to ask me to enter a public-house now?' He called on all present to renounce their sins else they would be lost, and spoke to them of Christ with a pathos and energy that drew tears from many eyes. This address, coming from a young lad, who, one day before, would not have ventured to open his lips to any human being on the subject of religion, evidently made a deep impression. The news of these things spread over the whole district in a single day. As my friend and I returned home in the afternoon, the people in the fields threw down their implements of labour, and ran to the wayside to speak to us as we passed; and to each party in succession we had to stop and tell the wonderful things we had seen and heard. This was the origin of the movement at Maghera.

"No means that could be supposed useful in fostering the revival were left untried. Prayer in the family and in the public congregation was offered without ceasing for the outpouring of the Divine Spirit. The instructions of the Sabbath bore, more or less, on the subject. A weekly congregational prayer-meeting was started. Large public meetings were called, and addressed by young converts, as they were usually designated, from Portglenone, Bellaghy, Ahoghill, and Connor. One of these meetings was held in the Presbyterian church on the 9th of June, at which there were a thousand present; another in the Flaxmarket on the 17th; and another in the Presbyterian church, at which Messrs M'Quilkin and Meneely, from Connor, delivered addresses. Two others were held in Maghera early in July, and another on the 18th at Knockeloghrim Hill, at which it is estimated there were five thousand present, and where, for a whole afternoon, the Presbyterian ministers of the district spoke

to the people on matters pertaining to the great salvation. In the month of August we brought a young man from Broughshane, who laboured among us for a week, and addressed crowded meetings every evening.

“The physical prostrations were comparatively few in number. In a small number of cases, at most three or four, the affection resulted in a sort of mental derangement, which in every instance passed away in two or three weeks without impairing the general health. At first very many of those affected saw visions—thoughts of Christ, and of heaven, and of hell, which rose up before their disturbed minds; but at no time did any persons here profess to prophesy, or to exhibit marks of a supernatural kind upon their bodies. Extravagances of this kind would not, I am confident, have received much encouragement from the public.

“The first cases of prostration that occurred were in general the most marked, and at all times there was considerable variety in the physical phenomena, scarcely two persons being affected alike. Few comparatively happened at the public meetings. Sometimes they occurred in the street, but in general the people were affected at their own homes while engaged in their ordinary avocations, or perhaps when sleeping in their beds. A young married woman told me that when out tending cattle in the field she began to think seriously in regard to her salvation, sung by herself the 23d Psalm, then passed to the paraphrase,

‘As long as life its term extends,  
Hope’s blest dominion never ends,’

and as she concluded the second line she was struck down. She knew of the revival meetings being held, but up to that time had never been present at any, so that her affection could not be ascribed to any merely human influence directly brought to bear upon her. From the end of July less demonstrative but no less satisfactory symptoms appeared among the young. Some of the most intelligent of the young people—persons whom I regard as the flower of the flock—became seriously impressed in regard to their spiritual condition, and, after passing through a

season of darkness, and doubt, and temptation, were enabled to give themselves to the Lord, and to rejoice in the hope of the gospel. Without physical affection or demonstration of any kind, they were gently and quietly drawn to the Saviour. After the wind, and the earthquake, and the fire, came the still small voice, but in our case God was in them all.

“The people in general acted with great good sense. For the first six weeks there was, no doubt, some excitement; the novelty of lay-preaching and prostrations drew crowds of wonder-seekers for a time. The more ignorant believed at first that every case of prostration was a case of conversion, and that in order to conversion prostration was essential; others attached undue importance to visions; and some imagined that frequent returns of the physical affection, accompanied, as it was in some cases, with dumbness and blindness, were peculiar marks of Divine favour. But a little time, along with a little instruction, corrected these mistakes. The body of the people soon learned that animal excitement is a different thing from spiritual life; they lent a passive but a stubborn resistance to the unworthy attempts made by sectaries of various kinds to draw them from the membership of their own Church; and they gave marvelously little credence to the lying wonders which it was frequently reported had taken place *at a distance*.

“So soon as a sufficient number of young men had been awakened and converted, they immediately shewed an inclination to be active and useful. Prayer-meetings were established in town and country; Sabbath-schools which had been suspended were revived; and at the various meetings held in the town and country, the young men attend, and either lead in prayer or deliver addresses, as their capacity enables them. One of these meetings has been held *every morning* for the last six months, and is conducted by the young men of the town; another, attended exclusively by females, is held every Friday evening, at which some twelve or thirteen of the young ladies of the congregation officiate each in her turn. Every country district also has its prayer-meeting. In general they are all well attended, and have done much good.



“The results so far have been very beneficial. It is true, indeed, that the awe with which the general community was inspired at first, and which held vice in check for a season, is wearing gradually away, but the movement has left behind it memorials that give fair promise of their ability to stand the test of time. Our district has not been so largely visited as others, but there is here a fair proportion of souls which, during the late harvest, have been gathered to the Lord. In a congregation of three hundred and fifty families there are about a hundred individuals who have benefited more or less, some of them having, for the first time, experienced a saving change, and others, who were believers previously, having received a new and richer baptism of the Holy Ghost. Others may have benefited, with whom there was less outward demonstration, and whose cases have not come to my knowledge. Making every allowance for such cases, however, there is no denying that, for so far here, the mass of the community has been passed over, and the heart of the population has not yet been touched. The district has only received some drops of the shower. But even drops have done us good. The popular feeling is much more favourable to religion. Attendance on the means of grace has been improved. Nineteen pounds’ worth of Bibles and Testaments were sold during 1859 at our village depository, whereas the average of other years was no more than six. Domestic prayer has been commenced in many families where it was formerly neglected, the young of both sexes in many instances discharging the duty that is generally expected from the father; while drunkenness and immorality are neither so public nor so prevalent as in former times. Greater things have been done for others, but it is with thankful hearts that we acknowledge He has done great things for us. Besides, richer blessings may be still in store for us. While writing this brief narrative, I have been called out this day (20th January 1860) to visit an interesting young girl, a member of my communicants’ class, who was affected on Wednesday evening last for the first time. She is at present rejoicing in the Saviour. Other cases have

lately occurred in the neighbourhood, so that even yet the work goes on.

“One main design of history is to enable future generations to profit by the experience of the past. The benefit which I received from reading, at the outset of the late movement, the article in the *Princeton Review* on the ‘Bodily Effects of Religious Excitement,’ and also the ‘Autobiography of Peter Cartwright,’ was so great, that I am encouraged to repay it in some measure by leaving on record my opinion of the line of action that ministers should pursue, if it shall please God, on any future occasion, to send on our Church and country a similar visitation.

“1. The ministers ought to fall in with the movement, avoiding the extremes of doggedly opposing it, on the one hand, or sanctioning extravagances, on the other; and they should seek to gain such influence with its promoters as will enable them to foster the good, and check the evils likely to ensue.

“2. Undue excitement should be discouraged; it may do harm, it can do no good. If reason and good sense do not hold the helm, the ship is in danger.

“3. Every reasonable opportunity should be given for holding meetings; but meetings should not in general continue more than a few hours at a time.

“4. The people should be warned from the first against proselytism; they should be instructed repeatedly in the nature of true conversion, and taught not to give heed to signs and visions, but to the written Word of God.

“5. Laymen of sound principles and good character should be afforded every facility for addressing the people in the neighbourhoods where they reside, and where they are personally known; but persons not well instructed in religion, even though converted, should not be encouraged to speak till they have gathered sufficient knowledge; and strolling orators of all kinds, coming from a distance, should not be permitted to address any congregation. During the present movement some servant-boys have left their employments, and though barely able to read, are now ranging over the province, and striving

to earn a living from the public by itinerant preaching. Good can scarcely result from such conduct, either to the public or themselves."

"We also," says the Rev. James Wilson of Lecumpher, "have had most wonderful and impressive scenes, all indicating the sovereignty and gracious character of the work. We have had convictions, not only in the church, but in the family, in the absence of all excitement, and not a few during the silence of the night season. While some have taken upon themselves to account for all these manifestations from an overheated atmosphere, I may state that they have continued during the most intensely cold days in the late storm. So far as I have seen, they have been attended with good. In one case the screams were heard by persons at home at work, and they became convinced of sin, and cried for mercy. In another case four persons were so weakened by their prostration, that they and some friends were detained in the vestry till a late hour before they could be removed. During this time, some members of an Episcopal family were passing the road on a jaunting-car, and on seeing the light in the window, the oldest, a girl above twenty years of age, immediately cried out, and, after proceeding a little way, was so prostrated that the car-party were detained at a house for some time, and then, on returning home, a second and a third cried out till morning. The whole family were engaged in prayer. At daybreak all had found peace. On hearing of what had occurred, a neighbour came to see them, and was similarly affected. They are, I believe, all maintaining a walk and conversation becoming the gospel."

In the town of Newtonlimavady, the movement commenced toward the end of the month of May in pretty much the usual manner. In a short time the entire vale of the Roe was the scene of most intense emotion. Business was all but suspended. Nothing was thought or talked of in every circle but the wonders incomprehensible on every hand around. "A thrill of solemn dread," says the Rev. N. M'A. Brown, "passed like, an electric current, from the one end of the presbytery to the other. The twelve congregations were all assembled, in

crowded houses, in the course of a few days, and multitudes in each were crying for mercy in screams of agony.

“From Sabbath the 12th June till the present time, a united meeting of all the Presbyterian congregations in town has been held daily ; multitudes of converts, young and old, being most ready to engage in the religious exercises.

“A wonderful impetus was given to the good work by the frequent visits and addresses of friends from Scotland and elsewhere, but especially of Mr Guinness and Brownlow North, Esq. The former addressed some three thousand persons in the open air with effect and acceptance ; but the impression produced by Mr North was deeper still, and doubtless will be more lasting.

“He visited this place twice within a week, and preached once in the open air and once in a house of worship on each occasion—four addresses in all. The house he spoke in was literally crammed on both occasions. The first open-air address was attended by some four thousand of an audience, and the second by upwards of seven thousand—the second-largest audience he had in Ireland. These addresses were faithful and true—solemn, searching, and practical—and were highly distinguished for fervour, unction, and power. The REALISATION of the sinner's lost condition—of the living God just here and looking on—and of a present salvation through faith in God's Son, was the theme upon which he specially dwelt. *Want of realisation* of God and of divine things, he asserted, was practical infidelity, and lay at the root of every sinful, indifferent, and ungodly life. He held a meeting of those who were anxious to ‘renounce the devil, the world, and the flesh,’ and ‘present their bodies living sacrifices to God ;’ and to these he delivered an address particularly suited to their circumstances. His visit will long be thankfully remembered, and his faithful admonitions produced an effect on many that shall never be altogether known till ‘the day shall declare it.’

“The effects I shall sum up in a few words :—Drinking of ardent spirits was scarcely known in town for the months of June, July, and August. Of those impressed, not more than one or two have gone back to intemperance. Party spirit and

quarrelling, are all but dead. The assistant-barrister has almost nothing to do on the Crown day. Prayer-meetings are held in every hamlet of the country and in every street of the town almost every evening, and sometimes twice on the same evening, in different places, by the same persons. Scarcely a young man above the age of fourteen, either in town or country, will refuse to pray publicly in any meeting; and sometimes little boys, of nine or ten years old, astonish their grandfathers by the beauty and fervour of their devotions. The daily meeting is well attended, and the early zeal appears scarcely abated. Many that were strangers to the house of God almost all their lives, are now among the most regular attendants; and family and private prayer, that used to be the exception, have now become the rule."

In a conversation with Mr Brown, since the above was written, I learned the gratifying fact that, as one of the happy results of the movement, no less than eight young men, of whom six have almost arrived at maturity, were led to commence the work of preparation for the Christian ministry. They are all now regularly applying themselves with this view to their studies, while, at the same time, they lend their assistance, as they have opportunity, to the conducting of the religious exercises in connexion with the daily meeting for prayer.

The Rev. Thomas Y. Killen, of Ballykelly, after narrating the mode in which the work began among the people of his charge, thus proceeds to describe its progress and results:—

*The Converts—Their Addresses and Prayers.*—"For some time at first, some of those who had been converted during the revival addressed the meetings,—relating their own experience—telling how it was with them in the days of their unregeneracy—how they had tasted the pleasures of sin and the world, and found them vain and unsatisfying—how they had been awakened to a sense of their guilt and danger, and led to see the uselessness of those refuges of lies in which they had hitherto trusted—and how the Spirit of God had revealed Christ to their souls as the only Saviour for guilty sinners. These addresses were generally simple, scriptural, and earnest—sometimes most

touching and beautiful ; and coming, as they did, from the lips of young persons well known to those present, and who, they were all aware, would have previously shrunk from opening their lips in the presence of others, produced a profound impression. Never have I heard the loveliness and willingness to save of Jesus more sweetly declared, or sinners more tenderly entreated to close in with Him at once, than in the addresses of some of these babes in Christ. Always at the close of their statements they prayed ; and if absorbing fervency, and child-like confidence, and deep self-abasement, and powerful pleading constitute the very essence of prayer, then I have indeed listened, during the past summer, to some of the most genuine specimens of true prayer it has ever been my lot to hear. Very few of the converts were willing to address our congregational meeting after the first statement of their experience. Many of them, however, are still ready to lead in prayer, and take their part in conducting district meetings.

“At these meetings, and also at public worship on the Sabbath, we have had many requests for special prayer, for individuals, families, and congregations—sometimes presented by the parties themselves, and sometimes by friends who took an interest in their spiritual welfare. Above a hundred and forty such requests have been presented.

“Besides the prayer-meetings now in operation, which are conducted by adults, a number of the children of one of our daily schools remain by themselves twice a-week, after school hours, for mutual prayer. This meeting was commenced of the free motion of the children, and without the knowledge of the teacher. One evening, as his own children did not follow him home as usual, he became anxious about them, and, after waiting for some time, returned towards the school-house to ascertain the cause of the delay. On approaching it, he was met by the children in tears, and found that they had already met for prayer in this way for several days, and that on this day, while they prayed, one of the boys had been stricken, which had produced a deep impression on the rest. Another children's prayer-meeting was held

for several months in the barn of one of our elders, with an attendance of about twenty of the lambs of the flock. It had met several times before he was aware of its existence, but has lately been discontinued, as the children could not attend in the dark evenings. 'Mamma,' said a little boy of eight years, who had been left at home one Sabbath to watch the cows, to his mother on her return from public worship, 'we had a fine day to-day.' 'What were you doing, dear?' asked the mother, expecting to hear of some childish plays. 'Oh,' replied the child, 'So-and-so came,' mentioning some of his young companions, 'and we had a prayer-meeting on the roadside.'

*Preaching Easy and Pleasant.*—"Formerly it was almost impossible to make one's hearers *feel* under the preaching of the word. While the revival prevailed in its intensity, preaching was doubtless easier and pleasanter work than ever before, for the simplest truths, presented in the plainest form, were greedily drunk in by the hearers ; but, in another sense, more difficult, for there was such tenderness of conscience on the part of the young Christians, that one could scarcely address a word of warning to the impenitent, or point out the works of sinners in Zion, without exciting in their minds the fear that they were, after all, deceiving themselves, and plunging them into the depths of despair. For years I had longed and prayed to see some evident and immediate results produced by the preaching of the word, and have been made to see that, when wielded only by my hand, the hammer of the word, no matter what force of argument, or strength of expression, or dreadful pictures I might employ, only rebounded harmlessly from the heart of stone. Last summer, I have seen the mere reading of the words, 'Thy heart is not right in the sight of God,' arouse the fears of a young woman, and cause her to shriek for mercy.

"At the dispensation of the Lord's Supper there were deep and solemn feelings, more so than I ever witnessed here, and I believe God's children felt that they were seasons of special and real fellowship with Jesus. When the session met for the final examination of the candidates on their knowledge and Christian experience, one of the elders, seeing among them

a child of twelve years, said, 'I have great doubts about the propriety of admitting any so young.' 'Well,' said I, 'we must wait till we have examined them, and judge of them individually by their answers.' One after another appeared before us, till it was the turn of that little girl; and when she had replied to the usual doctrinal and experimental questions, it was an impressive sight to see the tears trickling from the eyes of the elders; while the one who had made the above remark stood up, and, with deep emotion, declared that now he could say nothing against it. We have agreed to observe the Lord's Supper quarterly for the time to come, instead of half-yearly as heretofore.

*The Prostrations.*—"For a time we had, both at the ordinary service of the Sabbath and the meetings during the week, a great number of bodily prostrations. They were not produced by crowded meetings—our church holds about nine hundred and fifty persons, and there were rarely more than six hundred present; nor by heat—many of them occurred in the open air, in the cool of the summer evenings, some of them in the fields, and some by the roadside, as parties were returning home at midnight, and some in their own houses. There was nothing unusually exciting in the sermons. They commenced here while I was preaching an old sermon, delivered years before to my former charge without producing any visible effect, and to which, from want of time for preparation, I was obliged that day to resort. Indeed, many of the sermons I preached last summer had been delivered elsewhere without exciting any emotion. I believe that in most cases the prostration was the result of deep anxiety about the soul, and convictions of sin, which had continued for days, weeks, or even months sometimes, until they reached the climax of intensity, and then burst forth in cries and tears, when the body sank under the excess of emotion.

"Some of those prostrated did not appear to have felt any particular anxiety before they were stricken. They had come to the meetings through mere curiosity, and were not at the time under any convictions of sin. Sometimes, when I ex-



amined them afterwards on the subject, they could not recollect that they had ever been thinking either of their sins or their souls when they were prostrated.

*The Old Profession but Hypocrisy.*—"Many of those affected were already, some for many years, communicants; but they have confessed that they had previously only a form of godliness, in which they rested, while they felt not its living power. E. J.— is a respectable farmer, of good moral character, father of a family, and long a church member, leading, as men would hitherto have said, a consistent life. He was stricken in his own house while reading his Bible—came to a meeting a few evenings after—told the people that, as his neighbours, they all knew him, and were aware that he would not, for any consideration, have opened his mouth among them before; but that he felt constrained to speak to them—declared that he had regarded himself as a very good Christian, but had now been made to feel that his former profession was only hypocrisy, and that he had till then experienced no real spiritual danger; but that he blessed God that He had given him His Spirit, and opened his eyes, and enabled him to cast himself as a guilty sinner upon the merits of the Lord Jesus.

*Some Stricken who were in Christ before.*—"It was not the unconverted alone who were thus stricken. When many who had, I firmly believe, closed in with Christ before, beheld the joy and love of the young converts, so far surpassing anything they had themselves experienced, they longed to attain a similar state of feeling, and desired to be stricken as the most likely means. They came to regard the prostrations as a mark of God's special favour—supposed they were being passed by in His day of gracious visitation, and thought they could not be His children in reality unless they were affected like the others. Many of them, in spite of the remonstrances addressed to them, thus wrought themselves into a state of deep anxiety, and were actually prostrated. Sometimes their experience, while affected, was very similar to that of the unconverted. Frequently it was almost wholly joyful and triumphant.

*The Tempter's Wiles.*—"While some Christians have received

a large accession to their spiritual joy, and were gladdened by unwonted consolations, others, as well as some of the awakened, have been assailed with sore temptations. One man was for weeks bordering on a state of distraction, being tempted to think that he was utterly forsaken of God, and frequently to doubt the very existence of Jehovah. A young woman one night had the question, 'How do you know there is a Christ?' injected, as it were, into her mind. It recurred to her again and again. Do what she might, she could not get rid of it. Even in her prayers the question would be rung in her ears, 'Where is the use of praying if there is no Christ?' Sometimes when she applied to God's Word for relief, she could not lay hold of a single promise. Sometimes a single text formed her sheet-anchor. For weeks this continued, till it was feared her mind would give way under the struggle; but now, I am thankful to say, she is greatly better, and able to lay hold of Jesus as her Saviour. We have had several such cases, some of them most remarkably resembling the temptations of John Bunyan, as recorded in his 'Grace Abounding.'

"At present, we have not by any means the same liveliness which we had some months ago, even among true Christians; and those who only experienced passing convictions are going back to their old sins. Still, I have every reason to believe there has been a most genuine work of grace in many hearts, whose fruits will never pass away; and on conversing with those who have, I trust, been savingly impressed, I find that they continue in a tender frame, and are diligent in the discharge of their personal and social duties.

"I cannot look back upon the remarkable events of the past summer but with the utmost thankfulness. We always believed in the necessity of the Spirit's work, but we have now seen the wondrous difference which His presence makes upon the whole face of the spiritual world. When He is absent, Christians are cold—ordinances powerless—sinners immoveable and dead—wickedness prevalent. When He comes in His love, and grace, and power, God's children are lively, tender, loving, fervent, zealous, laborious—the means of grace prove effectual to the

salvation of multitudes—hypocrites are unmasked—the careless alarmed and aroused—souls quickened and saved—the ungodly fly to Jesus ‘as a cloud, and as doves to their windows’—and iniquity, abashed, hides its head. May the experience of the past stir us up to desire a continued outpouring of the Holy Spirit, and to wrestle with a prayer-hearing God, and give Him no rest until He has given us not only such gracious showers as we have had, but pour floods upon the dry ground—yea, until He has baptized the whole world with the Holy Ghost and with fire!”

One of the many places early visited in County Derry was Money more, where the work of revival commenced in the beginning of June. The first case was that of one who was a noted drunkard in the neighbourhood, who, as often as he had occasion to visit any of the neighbouring towns, was, before he left, confined in the “lock-up” for his immoderate use of ardent liquor. After being prostrated several hours he attained true peace, and ever since he has been a new man in his entire habits and character. The manner of his countenance is altogether changed, and it wears an aspect of peculiar sweetness to this day.

Not long after, another who had been addicted to the same vice was stricken, who, during his weakness and distress, was ministered unto by the individual above mentioned; and when he also found the Saviour, he expressed his sense of the attention shewn him by affectionately embracing him who had bent over him and spoken words of comfort during his sore agony.

At an open-air assemblage one evening on the “Fair Hill,” among those affected was a young woman, who took the earliest opportunity of declaring her state of mind to the Rev. Dr Barnett, in a letter which she put into his hand, and of which I subjoin an exact copy; with this only difference, that the orthography is corrected. It will be seen that the grammatical structure might be also improved, but on this I make no change whatever. The writer was an Episcopalian. She is now a member of Dr Barnett’s congregation:—

*“ June 27, 1859.*

“ I who have been in darkness and in sin all my life long, and a rejecter of the Most High and His blessed word ; which word, by the preaching of one of these young converts, and the blessing of God, and of His Holy Spirit accompanying it to my heart, has brought me from darkness to light, and from the power of Satan unto God. When that powerful voice cried, ‘ Stop ! ’ the light of His righteous law discovered to me my sin, and I saw I had been a transgressor from the womb. My conduct appeared bad, and I feared the consequence ; but when the hidden depravity of my heart was revealed, and the fountains of the great deep pit of corruption were broken up, I died. Before, I endeavoured and strove to do something for relief ; but now all was in vain. All was over ; hope expired, self-despair seized me, misery surrounded me, gloom spread its horrible wings over me, and despair of mercy looked in upon me. In this condition I lay at the door of mercy, like another poor Lazarus, full of sores, panting for a crumb of mercy, if a crumb might be spared ; and in this case I was when He was pleased to speak pardon to my soul, peace to my conscience, and joy to my heart. And never, never can I forget the sweetness of His mercy, but shall often with pleasure sing—

‘ Sweet was the hour I freedom felt,  
To feel my Jesus mine ;  
I view His lovely face, and melt  
In pleasure all divine.’

“ I therefore praise God for giving me to know what it is to be born of the Holy Spirit, and what prayer is. It is not words out of a book, but it is the desire of the heart. It is my desire now to give up my book of prayer, and to take up the Holy Bible, and pray that the Holy Spirit may bring it home to my heart with refreshing streams of mercy. I also pray that all unconverted people, and all Protestant ministers who do not believe in this blessed work of the Holy Spirit, may be converted and believe.

“ To the Rev. Dr BARNETT.”

*The Youths' Meeting.*—The only other incident connected with the work in the same neighbourhood that I shall introduce, is a peculiarly touching one, as follows :—

A young lad, aged seventeen, who had been brought to a knowledge of salvation at Coleraine, where he had been in a mercantile establishment, came on a visit to his friends at Moneymore. During the ten days which he spent there, he called together seven others, his young associates, with whom he regularly spent some portion of every day in prayer. The last evening of his visit, they met as usual, and were addressed by him with deep solemnity, when all at once, six of the seven fell down imploring mercy. It was not long till they all rose rejoicing, and then, addressing him who alone remained unmoved, they appealed to him and said, “And are you the only one among us who will put Christ to shame?” when, overcome by their fervent expostulation, he also cried out in the same manner as the rest had done for mercy. Of these seven youths, five are Presbyterians, and have since joined the communion of the Church. The other two are Episcopalians, and, I believe, have also witnessed a good confession. All are reported as consistent in their deportment, and he who was the instrument in drawing them to the possession of like precious faith, has the joy unspeakable of regarding them as given to his entreaties and his prayers.

## CHAPTER XV.

### THE REVIVAL IN COUNTY TYRONE.

The Revival in the Fair of Orritor, and its Results—The Work in Cookstown and Vicinity—A Case of “Prophesying,” and its Exposure—Rapt Earnestness on the Sabbath—The Moveable Tent—Things brought to Remembrance—Movement at Castlederg—Its Origin through “Commercial Travellers”—Wesleyan and Presbyterian Co-operation—Results—Cheering Fact as to the Progress of the Work—Strabane—Narrative of the Work in a Community where there was no Remarkable Excitement.

NOT far from Moneymore, the place last mentioned in the preceding chapter, is the village of Orritor, of which, in connexion with the revival, there is one notable incident which may not be omitted here. It may be properly entitled

*The Revival in the Fair.*—In the beginning of the month of June, there is an annual fair at Orritor. It is a kind of Donnybrook in miniature, and has ever been regarded by the well-disposed as a grievous nuisance, injurious alike to morals and religion. Thither, accordingly, the idle and the profane have been in the habit of resorting from year to year, and there they met with those attractions which best accorded with their depraved taste and desire—the show, the licensed drinking tent, the gaming-table. It was a scene where Satan held high festival, and whence a noxious influence was diffused over the whole neighbourhood. The Rev. W. Wray, the Presbyterian minister of the place, resolved, during the period of the revival, when an unwonted seriousness and awe pervaded the community, to grapple with this established and gigantic evil. He took occasion, accordingly, to announce on the Sabbath previous, that divine service would be held in the church at a period

when he knew the fair would be at its height, and its frequenters would be in the very heyday of their boisterous revelry. About two hundred persons, at the hour appointed, assembled for religious exercises, which were continued in the church till about three o'clock. By that time some of his brethren from the neighbourhood, whom the worthy pastor had invited to come to his assistance, had arrived. It was then at once resolved to meet the adversary face to face, and on his own ground. The congregation was immediately dismissed, and marching to a field hard by, the ministers in front, they took up a position right in the very camp of the enemy, their numbers having so much increased on the way, that when the service was resumed, they were as four to one compared with those who remained in the fair ground in the pursuit of "vanity." The motley congregation thus attracted were held attentive to the word of truth for hours together; and before they separated, some had given way before the higher power which lighted down upon them, and the noise of riot and dissipation was hushed before the agonised and despairing cry for mercy. Many in other years had taken their first step at this country fair on the downward course of ruin; but a far different experience is associated with its last gatherings, for there are those in that neighbourhood who will never cease to think of these as marking a new era in their history, even the period when they forsook the way of sin and folly, and entered on the path to life and immortality.

"Among the many individuals of whom I could speak as dating their first serious impressions from that day," says the minister of the place, "there is a man in connexion with my congregation who was a notorious drunkard. On every occasion that could furnish him any excuse, he indulged in the inebriating beverage; so that he brought on his children poverty, on his wife misery, and on himself disgrace. And such a state of things would, doubtless, have continued, had not the Spirit of the living God brought him to see the *evil* of drinking; for, to use his own words, 'thirty ministers could not have effected the slightest change. I would have listened to them, but no

sooner out of sight than I went my own way. I saw not *the evil* of drinking, and regretted *it* not, but only *the mischief* which I did *when drunk*.' This man is now steady—not only so, but is quite an advocate for total abstinence—attends regularly on public worship, has prayer-meetings in his own house, and contributes of his substance to the cause of God."

In the districts adjacent to that last mentioned, there has been a great awakening, with corresponding results.

"If," says the Rev. J. P. Wilson, "we take a district four miles round Cookstown, hundreds have been added to the communion of the Church. Family worship has been established where it was never observed before; people come out to the house of God in greater numbers, and listen with more marked attention; district prayer-meetings are multiplied; drunkards have been reformed; and neighbourhoods have totally changed their character. Drunkenness and blasphemy have greatly diminished; though, as the larger part of the population is Roman Catholic, and therefore disposed to mock at the revival, we need not be surprised to find cases of drunkenness before our magistrates, or to hear the awful oath from some as they return from market.

"We have had some extravagances here, but the people have settled down to an earnest, sober, prayerful use of the means of grace; and whether we look to old men of seventy seeking to be numbered among God's people, or to the large number of young persons who wait with regularity on instruction in converts' classes, or to the numbers whom we know to be diligently and prayerfully studying the Word of God, I believe that conversion and humble walking with God were never prospering more than they are at present."

To the same effect writes the Rev. J. K. Leslie:—

"I am now busily engaged visiting in the country; and the downright reality of the glorious revival is demonstrated in the extraordinary transformation of character I witness in many families, who, from being the most careless, are now ready for every good work. I never enjoyed such real pleasure in any former visitation of my people. Nothing amazes me more than



the number of the prayer-meetings that are established everywhere throughout the country. Neither my brethren nor myself have had anything to do with the formation or sustenance of them. All false delicacy and shame are laid aside in matters of religion, and men and boys that could not be induced to pray before others, now do so with effect and profit.

“There has, no doubt, been largely intermingled with the work of God much both of man and the devil’s work that was calculated to do great evil; but the fears I at one time cherished on this matter have to a great extent been agreeably disappointed, and I now am strongly impressed with the conviction that permanent spiritual good will be the result. Of the stricken ones, while some have ended in temporary conviction, I fully believe the great majority were either cases of conversion or the *revival* of genuine Christians. Many have received much spiritual profit where no physical manifestation took place, and I am every week learning new instances of this sort. The mind of one individual gave way under intense conviction, but is now perfectly restored. The ‘great fear’ which was upon the general population is now passing away, but I trust the good work is still progressing. On last Sabbath evening I was privileged to witness as refreshing a scene as I have yet seen, at a service I conducted in Lord Castlestuart’s private chapel.”

Among the extravagances above referred to as having created considerable anxiety at one period in this neighbourhood, I may notice

*A Case of “Prophesying,”* as it was believed in for a time, which, in connexion with some others of a like character, was calculated to bring much discredit upon the work.

There was a young man, of great appearance of sanctity, who so impressed the common people of the district by the conviction of his insight into futurity, that they unhesitatingly gave themselves up to his prophetic influences. It was his practice to announce to certain individuals, either in person or by delegation, that their days were numbered, and that at such and such a period they would cease to live. These intimations, accredited alike by the unhappy subjects of them, and by the

general community, were calculated, as will at once be seen, to raise an intense excitement throughout the whole neighbourhood. On one occasion, at a meeting of his adherents, the "prophet" intimated to them, that, to the number of seventy, they were divinely commissioned to proceed successively to a certain house, and each was to announce to its occupier that within a fortnight from that date his life should come to an inevitable end. The effect of such a visitation, at a period when the public mind was intensely roused, was, in the case of him to whom the seventy messages, accompanied with awful admonition, not unmingled with tears and cries on his behalf, were addressed, almost enough to bring about the predicted issue. A meeting was held at which the subject of the pre-intimation was, for the last time, to have prayer offered on his behalf; as, if he did not then obtain peace and salvation, his destiny for eternity was to be regarded as irrevocably sealed. The time had arrived, and all were in grave expectancy, when uprose an intelligent and pious layman, and opening the Bible, he read aloud the statements therein contained bearing on the character and exposing the pretensions of false prophets; and as he read he enforced his argument, mixing up for an hour together scriptural exposition with vehement appeal and scathing denunciations of the man who dared to affect a knowledge of the secrets of the unknown future, while the auditory were spell-bound by his artless eloquence. When he had concluded, the pretender to the prophetic gift stood up, and in a tone of deep humiliation confessed that he had been all the while deceiving himself and others. Those who had been the dupes of the delusion looked on in blank amazement and dismay, and on their "chief" making acknowledgment of his delinquencies, their eyes were at length opened to the full extent of their own folly and infatuation. His prophesyings had come to an untimely end, and Cookstown and its neighbourhood were no more deluded by the pretended inspiration.

From the many incidents and cases supplied from other districts in Tyrone, I can only select the following:—

*"Rapt Earnestness" on the Sabbath.*—"Sabbath, the 17th of

August," says the Rev. John Maxwell of Brigh, "was a remarkable day. During the opening prayer I felt myself carried away in a sort of rapt earnestness, such as I never experienced before, a long continuance of which my body, a good deal worn at the time, could not have borne. For a time there was a strange, solemn stillness over the congregation; there high breathing, and there a suppressed sigh or groan, there a scream, and in a few moments the whole house one scene of indescribable commotion, with every conceivable manifestation of religious feeling. Respecting that wondrous scene, I will only say that almost every member of the congregation to whom I have spoken about it, described himself as being the subject of some overpowering emotion, such as none had ever felt before, and varying in character according to the spiritual character of the individual."

*The Moveable Tent.*—"In our district," writes the Rev. J. M'Askie of Clogherney, "where a prayer-meeting has been held since the month of June last, the attendance was so great, that no place could be found large enough to contain the numbers of all denominations who flocked to it. They erected a tent, which is moveable, and which, with a barn to which it is always attached, holds about four hundred. I have seen five hundred crammed into it on one of the coldest nights during the winter, and standing for three hours listening with the most intense attention to the preaching of the word."

*Things Brought to Remembrance.*—"I mention," says the same minister, "the case of an amiable young girl, as one of the most striking fulfilments of the promise, 'He shall teach you all things, and bring all things to your remembrance,' it has been my privilege to witness. She was stricken at a meeting in B., with some others. When returning to consciousness, or rather, when recovering the use of speech, for she appeared to be totally unconscious of the presence of any one, as she lay with eyes turned up to heaven, and fixed, for about four hours she continued repeating sermons and other addresses delivered by myself during the previous month. In many instances she repeated whole passages of them *verbatim*.

Pausing at intervals, she would exclaim, 'Oh, what have I not heard!' and then she would resume the repetition of some striking passages with a fluency and an accuracy that were perfectly astonishing. But what struck me most in her case was the readiness with which memory called up those portions of the Word of God most suitable under her own peculiar circumstances. Not less than one hundred Scripture texts were repeated, and sometimes half a chapter at once, with the greatest accuracy, and all bearing upon her own case. I have had frequent opportunities of conversing with her since, and, what is very strange, many of the passages in the sermons so fluently repeated that night, seem to be quite forgotten, and the portions of Scripture she could not repeat with the same accuracy. E. J—— is one of the happiest of Christians."

At Castlederg there was a great awakening. From the outset, the Wesleyan and Presbyterian ministers co-operated in the movement — especially at the evening meetings, which were held in the open air during the summer months. Having at a subsequent period had occasion to visit the place, in connexion with the opening of a Presbyterian church, I had an opportunity of witnessing a pleasing instance of the harmony existing between the members of these denominations. The church-going habits of the people were so increased by the revival, that, in anticipation of an attendance at the dedication services beyond what the new structure could possibly accommodate, the Wesleyan brethren had made an offer of their chapel, which was also filled on the day in question by a respectable audience, while another minister, who had been provided in the event of such a necessity arising, officiated. Although the population is chiefly agricultural, the amount raised, so far as I can recollect, was about £130.

The revival in this neighbourhood had an unwonted origin, the agents being not the stated ministers or visitors of the usual class from the awakened districts, but *commercial travellers*, whose business had brought them to the village through some of the towns of Derry and Antrim. "All of these persons," says the Rev. John Crockett, "saw and bore witness to

the great change wrought in the hearts of those with whom they were brought into contact. Some of them, who had themselves become the subjects of this change, were led to stop in our town over Sabbath, and being of our communion, attending our services on the Lord's day, and being known to us, an opportunity was given them to speak to the people after service, and thus to relate what they had seen in others, and what they were made to feel in themselves. This practice was pursued for two or three Sabbaths in my own and the neighbouring congregations, and contributed very much to produce deep and serious impressions on one and all of us. About the middle of the month of August, Mr Armstrong, Mr Love, and myself, joined with the ministers of the Wesleyan Methodists in holding an open-air service every Sabbath evening at five o'clock, in a field procured for the purpose adjoining the town. The attendance was large—say from three to four thousand. For a time all that could be noticed was a deep seriousness, and an unwillingness on the part of many to depart when the service was over, which was not before the shades of the evening had set deeply in. On the fourth evening of our service, the assembly was visibly moved, many cried for pardon of sin in great bitterness of heart, and some were prostrated and carried off the field by their friends to some place of quietness; and every succeeding evening, so long as this service was continued—which was for six or eight Sabbaths—the power of God was manifested on many. The persons affected at the meeting were met with by the pastors of the different congregations at their respective places of worship, and were ministered unto till a late hour. *At none of these meetings was there anything said particularly exciting, with the exception of two or three occasions, when some young men who were introduced spoke perhaps rather pointedly to the feelings, and in a way calculated to produce great terror.*"

Referring to some who had been the subjects of prostration, Mr Crockett states that "stubborn and self-willed servants" evinced subsequently much the same temper as before. He accounts for this largely by their ignorance; as, even when

anxious for the glory of God and the good of others, they did not well know how to set about it. He states also that he has found a great unwillingness in many of them to receive instruction. "They are full of a desire for prayer and singing the praises of God; while, at the same time, they are careless of contemplating the truth as it is in Jesus. Such cases, however, so far as I can judge of the work generally, are exceptional—the greatest readiness being, for the most part, evinced by those who were previously ignorant to be instructed in the gospel.

"It is no exaggeration to say," continues the narrator, "that the attendance at our houses of worship is double what it was last year, and that attention to the services of the sanctuary fills every heart. There is a new feature manifested in our assemblies—the people evidently come to hear, and to learn that they may obey. On the last administration of the sacrament in our congregations, there was at least one-third of an addition to our communicants' roll, and this increase consisted principally of young converts. Prayer-meetings are in active operation in our bounds, and there is not anything connected with the whole movement so astonishing as the fervent, eloquent, and well-conceived prayers put forth on these occasions by young converts, whose education and opportunities for mental improvement have been so limited. A few Sabbaths ago I made an appeal to my people for some money to procure a congregational library, that knowledge might be increased among our young, and I was met in a way I did not expect—all were inclined to give. Had the subject been mooted among us some years ago, not one in twenty would have responded to the call. It is true the excitement which was manifested some months ago has subsided, but the work, nevertheless, manifests progress; and in different families I can detect palpable evidence of its good effects. For example, family worship is now *more the rule than the exception*, and other duties may be said to keep pace with this; and, happily, it cannot be said that there is one case of backsliding among all the awakened in the neighbourhood. In short, let men say what they may of this re-

vival, or let them believe what they will concerning it, one thing is certain—and that is, that a great and glorious change has taken place here among the whole Protestant population. All in their respective spheres are ceasing to do evil, and learning to do well.

“There is one thing connected with this movement that I have not seen noticed ; it is this—and I say it in no sectarian spirit—that it appears to be very much confined to the localities in which Presbyterianism abounds. We are on the borders of Fermanagh, a Protestant county, but originally settled from England, where the principles of our polity are scarcely known, and other forms of Protestantism prevail. Now, every effort has been made by our Methodist brethren, who were very successful among us, to carry the work into Fermanagh, but hitherto to no purpose. I mention the fact, because to me it appears somewhat strange.”

The town of Strabane is one of the most considerable and important in the county to which it belongs. No great excitement took place among its population, although the most salutary effects are observable among them. The narrative which follows, therefore, may be regarded as a description of the work in a community in which there was an absence of many of those features which usually characterised it. It has been supplied by Mr J. G. Clarke, a licentiate of the Presbyterian Church, who gave his best assistance to the movement :—

“Immediately after authentic reports had reached us in Strabane of the Lord’s work in Derry and Coleraine, a united meeting for prayer was held in the Town Hall, which was so crowded on that occasion, that many who arrived late were obliged to go away, for want of accommodation. After earnest prayer by one of the ministers present, several addresses were delivered, followed by prayer ; and an account of what was going on in Coleraine was given by one who had been an eyewitness. Nothing remarkable occurred ; but a feeling of deep solemnity and intense interest evidently pervaded the assembly. One or two other meetings of a similar kind were held in the first Presbyterian church, after which it was thought advisable to

hold open-air meetings. Accordingly, about ten days after the first meeting, an open-air united meeting for prayer was commenced in one of the enclosed market-places of the town. The hour was eight o'clock in the evening, and the exercises continued usually from an hour to an hour and a half; after which an adjourned meeting was held in the second Presbyterian church, which was close at hand, when those who were desirous of it had an opportunity of joining in devotional exercises for an hour or more, as the occasion required, but in no case was it considered advisable to hold protracted meetings, or keep the people to an unseasonable hour. At the conclusion of each service, a considerable number of anxious inquirers remained to speak with the ministers present; but as this arrangement was found to be inconvenient, it was abandoned for the more convenient one of morning classes, at suitable hours for inquirers.

"The open-air meetings were most encouraging. They were attended by hundreds, evening after evening, without any apparent diminution of interest, until the shortening evenings of autumn compelled us to give them up.

"Besides this evening open-air meeting, there was one held every Tuesday, the market-day of Strabane, in the same place, from twelve to one o'clock. This was attended chiefly by the country people, who had come into town to attend the market, but who gladly snatched an hour from the busy day to devote to eternal interests. Many were assembled long before the appointed time, and it was interesting to see others eagerly gathering around as soon as the voice of praise proclaimed that the exercise had begun. All lifted their voices with earnestness in the praise of God, and silently but solemnly joined in the prayers offered up to the throne of mercy. This meeting was most numerous attended, as many as seven or eight hundred being present on some occasions; and it was ascertained that at almost every meeting some had been awakened to anxiety about salvation. This meeting was kept up weekly until near the middle of October, when the inclemency of the season put a stop to open-air services.

"Except at two meetings near the commencement of the



revival, the services of converts were not in requisition. The meetings were in every case presided over by ministers, elders, or other experienced Christian laymen sometimes leading in prayer. In conducting them, ministers of different evangelical denominations in and around Strabane—including those of the General Assembly, Reformed Presbyterian body, and Methodist persuasion—heartily concurred. I am sorry to add that I must except the Episcopalian ministers, who have stood entirely aloof here throughout the whole movement, though numbers of their people have taken a deep interest in the revival, and attended the prayer-meetings with great regularity.

“It may be asked, What are the *results* of the movement here? This is a question by no means unimportant, as many have supposed that, because we have had little or no excitement, there has been no good accomplished; an inference which is altogether unwarranted, as the few facts which I now give will shew:—

“1. The work has assumed a steady, permanent form, and therefore the more likely to take a deep hold on the minds of the community. There are now congregational prayer-meetings established in the two Presbyterian churches in the town, and a union weekly prayer-meeting, conducted wholly by the Presbyterian ministers. It is always well attended, and most interesting from the earnestness and attention manifested by the people. It is attended by members of the Episcopalian, Presbyterian, and Methodist communions.

“2. There is a largely-increased and earnest attendance on the Sabbath services of the sanctuary. Before this movement reached us, it was no unusual thing to see empty or partially filled pews in the house of God on the Sabbath. Now, however, it is quite different. No longer is the minister's spirit depressed at the desolate appearance of vacant pews, or his heart grieved by the apathetic appearance of listless hearers. The services of the sanctuary have evidently assumed a reality and importance altogether unusual. They are no longer a piece of dull routine, or cold formality. In beholding the marked attention of those assembled in the house of God, one is forcibly

reminded of Isaiah's prediction regarding gospel days--'The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.' The interest in missionary operations has been greatly increased; a practical proof of this is afforded by greatly enlarged contributions to the different mission schemes of the Church. A desire for God's own Word has been excited; at no former period were there so many copies of the Scriptures sold at the Edinburgh Bible depository as during the past year, and those precious books are not bought for mere show; they are searched in private, and read statedly in families where previously the worship of God was unknown. Family worship has largely increased.

"3. Many district prayer-meetings have been established: some in the town, conducted chiefly by young men whose hearts God has lately opened; others in the country, sometimes presided over by ministers, when they can spare time, but generally by the elders of the district.

"4. There has been much hopeful work among the young. While we have reason to believe that God has touched some of the old, yet He has been dealing chiefly with the young, a considerable number of whom, we trust, have been turned to the Lord.

"Thus it will be seen that we have not been unblessed. Did we, indeed, estimate the good done here by the amount of excitement produced by the revival, the sum total would be small indeed. But we adopt no such criterion. Past experience has demonstrated the fallacy of such a test. The Spirit of God works as a sovereign, 'dividing to every man severally as He will;' and we see no reason why He should not deal with communities as with individuals, rousing one with a voice of terror, and drawing another with the gentle voice of entreaty. In this latter way may He not be dealing with us here? Some among us, it is true, have passed through deep mortal conflict, and others are still under sharp convictions; but except in a *very few cases* near the outset, we have had none of those 'physiological accidents' which formed such a marked and prominent accompaniment of the revival elsewhere."

The Rev. James Gibson and the Rev. Wm. Russell, the ministers of the Presbyterian Church in Strabane, the former of whom was only settled there in September last, confirm all the statements made in the preceding communication.

I must reluctantly pass over districts in Tyrone, again referring for details to the Appendix.

## CHAPTER XVI.

### THE REVIVAL IN COUNTY ARMAGH.

The Work in Lurgan—The First Convert—"Neither Mad, nor Wicked, nor Ignorant"—First United Meeting—The Work in the Pastor's Absence—He is Summoned Home—The New Scenes he Witnesses—Classes and Meetings—The County Districts—Awful End of a Mocker—Treatment of the Visions—Life from the Dead—The True Instrument—The Rector's Statement—Magheralin—The Archbishop's City—Scenes in a Daily and in a Sabbath School—First Moved in the Congregation—The Work Becomes Public—"Crying for his Sins"—The Convert Girl and the Sailor—Scene in the Retiring-Room—The Youth who had his Plans Laid—The Dying One Revived—Tullyallen—Tartaraghan—Memories of the Year.

I SHALL confine the narrative of the work in this county principally to the statements furnished by the ministers in its two principal towns, Armagh and Lurgan, introducing the latter first, as it was first visited.

"A work of preparation for revival," says the Rev. Lowry E. Berkeley, "had been in progress at Lurgan, as elsewhere, for years prior to 1859. Here the Rev. Thomas Millar, publisher of the *Tracts for Ireland*, lived and laboured. The 'healing leaves' had been scattered on every side. Sabbath schools had done much for the instruction of the young. A goodly number of earnest Christians were here, who continued in prayer and supplication, expecting a blessing; and they were not disappointed.

"The Synod of Belfast met in May 1859. The interesting statements made there by different ministers of what they had seen and heard, were noted, and the substance of them brought

before the people. A feeling of expectation that God was about to visit the land began to prevail. Soon after came the news of the great revival begun in the north-west. I shall not soon forget the profound impression produced upon a crowded congregation by the reading of a letter, on a Sabbath about this time, from an elder in Faughanvale, the congregation to which I formerly ministered, in which he said, 'I have glorious news to tell you. God has been pouring out His Spirit, night and day, in large abundance here. . . . Let the whole congregation of Lurgan pray for the people of Faughanvale, that God may continue and increase His blessed work among them.'

*The First Convert.*—"Early in June, Christian people of different denominations in town manifested a desire to come together for prayer, first in the different congregational prayer-meetings, and afterwards in a neutral place, at the dinner hour of the working classes. These meetings were but begun, when a licentiate of our Church was one night raised out of bed to see a young man in a lodging-house, a stranger, who wished to talk with a Presbyterian minister. The people of the house thought he was beside himself. It was a case of true spiritual conviction. Next day he was rejoicing in Jesus, and making Him known, by writing letters to his friends, and by the work of tract-distribution.

"I was waiting, on the 20th of June, about to enter that mid-day meeting for prayer, when a member of my congregation accosted me, and requested that I would visit his son, who was in much distress about his soul. I went accordingly, and *such agony!* Would that all who think sin a trifle had seen it! In a few days he, too, was looking to Jesus, and beginning to labour for His glory.

"*Neither Mad, nor Wicked, nor Ignorant.*"—"Some weeks after, calling on a family where correct views were not held of the nature and necessity of conversion, 'the revival' was the subject of conversation. A lady present pronounced it all excitement, and, 'at any rate, it was confined to the lowest and most ignorant of the people.' I mentioned that the first case I

had visited was of a very different kind, stating the circumstances, without any name. 'He must have been *very* wicked,' said a young lady present. 'No; he was one of the most amiable and moral young men in Lurgan.' 'Well, he was *mad*,' was the rejoinder of another. 'Nay, he was perfectly sober in his mind, but he felt an awful load of sin.' 'He must have been very *ignorant*, not to know that the "blood of Jesus cleanseth from all sin,"' said a third. 'That will not account for it either,' I said, 'for he is one of the best instructed persons I know—well acquainted with his Bible, and able to teach others also.' Their philosophy was utterly at fault. The thing was unaccountable to them. When will people, living amid the light and privileges of the gospel, with the Word of God in their hands, learn that 'except a man be born again, he cannot see the kingdom of God?'

*First United Meeting.*—"The first meeting for united prayer in which any of the Episcopal ministers took part, was held in the Presbyterian church, on the 28th of June. Hitherto the brethren had rather kept aloof, doubting the real character of the movement, but from this period their doubts seemed to vanish. At that meeting, one public conviction took place. It turned out a case, as far as man could judge, of real conversion to God. The court in which the individual who was the subject of it dwelt, resounded for many days with the voice of singing and prayer. It had produced a solemnising effect upon the whole neighbourhood, and it became evident that if Satan was working, it was for the overthrow of his own kingdom.

*The Work in the Pastor's Absence.*—"I left for the Assembly in Dublin on the 4th of July, having made arrangements for the meetings during that week. On Tuesday evening the second meeting for united prayer, in which all denominations were represented, was held. A student of theology addressed it. There were six cases of public conviction. On their way home, and after reaching it, many were brought to their knees. The next day the people were giving way in all directions. No meetings had been announced for that evening, but the young people and others assembled voluntarily, filled both the school-

rooms as well as the church, and continued till two or three o'clock in the morning in singing and prayer. On Thursday it was the same. United exercises were almost impossible. Every pew was a prayer-meeting. Some were prostrated under agonising conviction. Others were rejoicing as having found Jesus. As in Israel of old, it was almost impossible to 'discern the noise of the shout of joy from the noise of the weeping of the people.' It is believed that hundreds were impressed during those two nights, and many of them truly converted to God. The labours of the Rev. Matthew Murphy, the licentiate previously referred to, on this occasion and subsequently, were eminently useful and much blessed.

*He is Summoned Home.*—"From him I heard, whilst attending the sittings of Assembly, of what was going on, and concluded at once that duty called me home. I had left on Friday morning, before a telegram arrived conveying the anxious wish of some of my people for my return. They feared that excitement was going too far. They knew the inflammable materials by which we were surrounded. The enemy would speak reproachfully, if any occasion should be given. The multitude came together that evening as usual. I had gathered up, as far as possible, the counsels of the brethren as expressed in the conference at the Assembly, and was prepared to act upon them. The people were exhorted and prayed with, and those who had found Christ were advised to 'go home to their friends, and tell them how great things the Lord had done for them, and how He had compassion on them.' With difficulty they were persuaded to disperse, and after the church was closed, many assembled in the school-rooms adjoining, and continued for a time in devotional exercises.

*The New Scenes he Witnesses.*—"The next evening there was a delightful meeting, composed very largely of those whose hearts God had touched. Some of the converts prayed. After a short service, those anxious about their souls were invited to remain for conversation. Almost all waited. Every pew was again filled with mourning or rejoicing. Those who had found Christ were inviting others to come to Him. I walked about

among them for an hour, speaking a word here and there, but specially intent on observing what was passing. It was a scene over which angels must have rejoiced. Such godly sorrow! Such love to Jesus! Such simple gospel-preaching! Such fervent prayers! In one pew I observed a man sitting, apparently under deep conviction, whilst a lad of fifteen or sixteen years of age was standing with outstretched arm preaching to him Jesus. 'You have only to look to Him, and be saved. Is it possible you will not trust in Jesus!' Out of the mouth of babes praise was perfected.

"The next day was the Sabbath, and a high day it was. The courts of God's house were crowded. I read the second chapter of the Acts. 'No,' said a woman to herself, as I read on, 'I am not drunken,' and she bowed down on her knees in the pew, pouring out her heart to God, and had shortly to be removed. Another in the gallery cried aloud to God, but the singing of a psalm quieted the people, and left time for her removal also. At the close of the service a young man was helped out, whom I found shortly after in the school-room in a very agony of prayer, wrestling with God, and asking help against Satan. He continues steadfast in the faith and hope of the gospel.

*Classes and Meetings.*—"From the first I had classes for inquirers and converts, which were greatly needed and much blessed. At the close of every prayer-meeting, (and they were held in the church five evenings each week during the months of July and August,) persons anxious about their souls were invited to remain, and warning, instruction, and encouragement were given as might be required. Many meetings for prayer, conducted by members of the church, were at the same time held throughout the country. These still continue, to the number of about *twenty* each week. They are well attended, and have helped greatly to confirm the souls of the disciples.

*The Country Districts.*—"The movement passed from one part of the country round here to another, and in some places, of course, the impression was more marked and manifest than in others. I remember one day in the beginning of harvest driving out to see a person in a rural district. No work was



being done in the neighbourhood. The people were gathered in groups on the public roads, literally walking, and leaping, and praising God, or assembled in their houses engaged in exercises of devotion. No manner of labour was being attended to, though the fields were white to the harvest. The concerns of the soul and eternity were occupying exclusive attention.

*Awful End of a Mocker.*—"While there, I was informed that a young woman had died suddenly in the neighbourhood. The statement, too, was, that she had mocked at the revival. I went and inquired. She had walked out of the house in her usual health about two o'clock in the day, had fallen down a perch from the door, was carried in, and in a few minutes expired. I inquired of her landlady as to the truth of the story of her mocking. 'Why, sir, I did hear her say,' speaking of those who had been stricken, 'that she hoped if *she* would fall down she might never rise.' This providence produced a very solemn impression in the neighbourhood.

"Yet here, as elsewhere, excitement was often carried too far. To this I attribute very largely the repeated strikings down, as well as the dumbness and visions with which many were visited. There were very many cases of all these in the neighbourhood.

"A young woman—not a member of my congregation—whom I was called to see, and who had been repeatedly stricken, gave me a very simple and natural account of the matter. 'I was stricken,' she said, 'and then I found peace. Afterwards I did not live as I ought, and I *could not go to class-meeting* and say I had peace when I had not. So I wished to be stricken again, to see if the same feeling would come back.' Is it wonderful if one going weak in body, and in that state of mind, to a crowded meeting, conducted after a certain fashion, should be completely overcome, and again prostrated?

*Treatment of the Visions.*—"The dumbness and the visions continued among us for a time, though in hardly an instance was a Presbyterian thus affected; but as soon as the people were taught that no reliance could be placed on such things—that the former, in particular, was an affliction, and an evident indication

that excitement was being carried too far—they totally disappeared. These things were among the chief hindrances to the progress of the work here. The question with many for a time became—‘Is such a one really seeing these visions?’ instead of the personal question—‘What must I do to be saved?’ and the opponents of the work were led to doubt or deny the reality of the whole movement.

*Life from the Dead.*—“But who that goes among the people now, and compares their present state with what it was even twelve months ago, can deny it? I see places where all was then dead, cold, and careless, now filled with earnest living Christians. I can point to this and the other family whose home is a Bethel, where formerly no voice of praise or prayer ascended to God. I see numbers of young men, formerly given up to sinful pleasures and excesses, or at least stupid and unconcerned about spiritual and eternal things, now living as disciples of Christ, and for the glory of God. The cause of temperance has been greatly advanced. Party spirit has much diminished. Religious magazines are circulating in hundreds, and supplanting mischievous ‘light reading.’ Christian liberality is greatly increased. Believers have been wonderfully quickened. All that we have seen leads us to look, and long, and labour, and pray for a larger fulfilment of the promise, ‘I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed, and my blessing upon thine offspring.’

*The True Instrument.*—“What we have seen of late should lead us to have more faith in the Word of God as the instrument of conversion. I meet a young man on a Sabbath afternoon going out to conduct a prayer-meeting. I inquire as to the change that has passed upon him, and how it has been effected. He says it was just the hearing of that chapter read about the man who ‘had his dwelling among the tombs, and no man could bind.’ ‘When I heard it,’ he says, ‘I at once said, That is my case; and I went home and read it again, and prayed to God that *He* would bind me—and He has done it.’ The truth of God is mighty, when applied by the Spirit to the

pulling down of strongholds. Let us read it as God's word, and expect the reading as well as the preaching to be a means of convincing and converting sinners.

"And, above all, let us depend on the Holy Spirit to give efficacy to the word. Under His power the hardest heart can be melted, and the proudest spirit subdued. Let us learn the privilege and the power of prayer, and be among the number of those who keep not silence, and give God no rest till He establish and make Jerusalem a praise in the earth."

Through the kindness of the Bishop of Down, I have been favoured with extracts from letters, in reply to late inquiries, addressed to some of his clergy, as to the "present effects" of the revival. The following is from the the Rev. Thomas Knox, rector of Lurgan, and is dated 16th April 1860 :—

"1<sup>st</sup>, Congregations, both in church and at cottage lectures, greatly increased. The increase is composed, in a great measure, of young men and women who were formerly indifferent to spiritual matters. 2<sup>d</sup>, The communicants nearly doubled, and from the same class of persons. 3<sup>d</sup>, Adult classes have sprung up of persons anxious for instruction. 4<sup>th</sup>, A young men's society, established by the exertions of my curate, the Rev. T. Cosgrove. They assist in district-visittings, and distributing tracts that we supply them with. I may also add, that a more religious tone pervades the entire neighbourhood. Drunkenness has declined, and we have observed *no case* of relapse in those who had really been affected at the period of the revival. Two or three Roman Catholics who had then joined our congregations, have been with us ever since, and are daily studying Scripture and attending the classes. These are the principal features. We require accommodation for five hundred more, at least, in the church, which I hope will be ready for them in about eighteen months."

The following, also dated 16th April, is from the Rev. Henry Murphy, rector of Magheralin, in the same neighbourhood :—

"It affords me the most sincere pleasure to be able to say that the effect produced among us answers to the 'cause.' There is a hungering and thirsting after the word of God, as is

clearly evidenced by the full attendance on every means of grace. My church was built to accommodate five hundred ; it is full every Sabbath morning, (yesterday there were five hundred and thirty-one;) and the evening congregation averages three hundred—(it used to be forty or fifty.) I have two evening services during the week ; one in a school-house, which is always crowded—the other in the church, which is attended by a steady congregation of between three and four hundred. Before this religious awakening, (about three years ago,) I commenced an evening service in the village ; but after some time I discontinued it, because I could get no attendance. Now, had I a service every evening in the week, I could command a meeting. Beside all this, morality, in every sense of the word, is the order of the day. The change, indeed, is a mighty one.”

*The Archbishopal City*—It was not till the middle of August that the city of Armagh was visited by the gracious movement. For at least two months previously, it had been anxiously anticipated. Meetings had been held, and persons from other districts had been specially brought to narrate something of the scenes in which they had themselves shared ; but no appliances of this description seem to have had any place assigned them in connexion with the awakening in Armagh. In passing through, a few days after the “outburst,” I found the brethren in the very midst of the new duties then imposed upon them. It was on the Monday morning, and the Presbyterian, Wesleyan, and Independent ministers were met in prayerful conference with reference to the work in which they all had shared. I had met one of these friends—the pastor of the Independent church—about a month before in our own town, where he had come to beg a visit of Mr North, then in the midst of us ; but that eminent evangelist had his hands too full to admit of his undertaking any additional engagement. But now the set time had come, and all were encouraging one another in their common Lord.

Among the earliest incidents of the revival in Armagh, the following is related by the Rev. J. R. M’Alister, respecting a scene of awakening in a daily, and also in a Sabbath school :—

“One morning, a little girl, about eleven years old, entered into my daily female school, lifted up her hands and clasped them, saying, ‘Oh! I have found Jesus! I have found Jesus!’ There was no minister present at first; there had been no address delivered to children. The words of the child kindled the flame, and in a few minutes a wail of sorrow ascended to heaven that alarmed the inhabitants of the surrounding houses. As I passed along the street, a boy came in breathless haste to me, and said, ‘Come, sir, come, the girls in the school are all crying for mercy.’ When I entered, some were lying on the floor, some in the arms of the teacher, some in the arms of the monitor, some in the arms of other children; floods of tears were flowing; confession of sin was freely made from little broken hearts; cries for mercy to God; supplications for Jesus to come and save them; earnest prayers for the Holy Spirit to come and take the stony heart out of them, and give them a heart of flesh. A similar scene occurred in my Sabbath school. Many were stricken down in an hour or two. It was a solemn, a grand scene! Young persons of both sexes, from twelve to twenty-two years of age, awakened, agonising under conviction of sin; lifting up their hands to heaven; fixing their eyes upon Jesus; confessing their transgressions: one saying—‘I am lost! I am a child of the devil; for I have told lies, and the devil is the father of lies;’ another exclaiming—‘Ah! I have mocked Jesus! ah! I have mocked Jesus!’ another—‘What a hypocrite I have been!’ many from time to time praying—‘O Lord! for Jesus’ sake have mercy upon me;’ ‘Lord, open the door of my heart and come in;’ ‘O Jesus, wash me in the fountain of Thy blood,’ &c., &c.: the ministers and Sabbath-school teachers moving amidst them travailing in birth till Christ would be formed in them; praying with them; singing over them, and directing their souls to the great Physician; others coming, seeing the wondrous work of the Lord, returning to their homes to render themselves up to God.”

The Rev. Jackson Smyth has furnished me with the following narrative of the work as it came under his inspection:—

*The First Moved in the Congregation.*—“The first moved

in this congregation, was an interesting young girl, whom I met in the street one day, weeks before there was any public manifestation in the city. I spoke to her, on meeting her, and her eyes filled with tears. 'What is the matter?' I said. Her lips quivered, her chest slightly heaved, and the truth flashed upon my mind. Whereupon I added, 'Are you in concern about your soul?' 'Yes, sir,' was said with deep feeling. 'I shall visit you in the evening;' and I did. No one in the house knew her state of mind, as she did not make it known. Her sister wondered that I had all at once taken to visit the family every day, when I had never visited in the house before. These visits continued two weeks, when one day I entered, and there was a calm, sweet expression in her face which told of joy within. 'What account have you to give of yourself to-day?' 'I am happy in Christ; and, oh, what happiness!' 'The revival has commenced in Armagh,' I mentally exclaimed, and thanked God. Weeks afterwards, on calling one day at the house where this interesting girl lives, (it is a business house,) I said to her, 'Now that you have tasted that God is gracious, what would you think of holding a prayer-meeting with your companions every night before going to bed?' 'We do that, sir,' was the reply. One after another, the young persons in that house were brought to the Lord, till no fewer than *seven* gave clear indication of hopeful conversion. There was not a case of prostration in the house at all.

*The Work becomes Public.*—"By and by, the work became more public, though there had been a falling off in the attendance at our prayer-meetings. There was an impression abroad, that God was not going to visit Armagh. One evening, as we assembled for prayer in the church as usual, the pews were almost empty. I made a few remarks in reference to our wonderful position. Like Gideon's fleece, we were dry, whilst all around the earth was watered. But I concluded thus:—"God has already blessed us in a silent way, and He will further bless us. If there are ten praying people in the city, God will revive His work, and I know there are more than ten." A brother minister rose, read a chapter of Isaiah, commented very briefly on it,

and gave out a psalm. As he sat down, I whispered to him, 'I see a young man under deep conviction of sin in one of the pews; he will cry out very soon.' When the singing ceased, the wail rose up to heaven—'O Jesus, have mercy on my soul.' A new thing this in the city of Armagh! and the few in the church exhibited strong sensations. Another voice was heard in the gallery, crying loudly for pardon and acceptance with an offended God. The revival '*had come!*' That first young man was a Sabbath-school teacher, but his teaching had been lifeless till then. Now he teaches with all his soul, and he has been blessed to the conversion of many.

*Crying for his Sins.*—"This first-fruit of a *public* manifestation of the power of God's Spirit, on the following Sabbath evening held a prayer-meeting in a private house, out a little distance in the country, where there were two or three cases of 'striking.' Being members of my congregation, I called on Monday to visit them. Two were rejoicing intensely—a girl of about eighteen years of age, and a boy of about twelve. While I sat, a little boy of five years of age came up and leaned against my knee. I thought this a very unusual thing, for, having come recently to the city, I was quite a stranger. Taking up the little fellow on my knees, I said, 'Well, my boy, do you know anything of Jesus?' 'Yes.' 'And what do you know about Him?' He paused, and then his mother spoke. 'John (the boy's name) was out yesterday evening in the corner of the adjacent field, when Mr H. was holding a prayer-meeting there. We heard bitter crying, and thinking John was hurt, I ran quickly out. He was coming towards the door, screaming piteously. He threw himself down at the side of the wall, and continued to cry very bitterly. In a little, I heard him utter the word "*Jesus.*" No one disturbed him then. When he had cried for a length of time to Jesus to take away his sins, he paused, rose up, wiped his eyes and cheeks hurriedly, and ran up to me (his mother) and kissed me rapturously. Presently he ran out, and entered a house hard by, and asked a little playmate if he would come and "cry for his sins." His companion was indifferent, wondered what it all meant, and stayed where he was. John

returned, and, commencing to weep, exclaimed, "T. J. will not come and cry for his sins."

"Whilst his mother was giving me this narrative of the evening before, the little fellow sat on my knee with a settled calm in his face, which spoke volumes for the truth of Christianity as it is in Jesus. Desirous of ascertaining the certainty of the boy's conversion, I called on the following week to make inquiry. 'What about John?' 'He has been very quiet during the week, giving no trouble in the house as he used to do, but he is very cheerful. He attends the prayer-meetings in the houses around, and is very attentive.' 'Does he pray at home?' 'Yes.' 'Is it only the prayer he used to repeat as a matter of form?' 'No, he uses words of his own.' By this time all the children in the house had been convinced of sin, with one exception, (a Sabbath-school girl.) 'Last night,' continued his mother, 'when I was preparing him for bed, he ran away from me, and knelt down and prayed, "O Jesus, come and pardon the sins of father, and mother, and Charlotte."' That boy has been most consistent in his demeanour ever since, and is no doubt a trophy of grace, one of those of whom is the 'kingdom of heaven.'

*The Convert Girl on the Steamboat.*—"The eldest girl of this family had occasion to go to Scotland shortly afterwards. On board the steamer she met a sister convert. They sat down on deck, as the boat cut through the waves, and the stars of heaven were twinkling over head, and commenced to sing a sweet psalm to the God of the sweet singer of Israel. They attracted part of the crew, who assembled round the 'hymn-singers,' in that strange place. One gruff 'Jack' ordered them to desist. He hated the music, because it was sacred. They did desist. But it was not chance brought them there. M. W. spoke to the surly sailor. It was so sweet, so pathetic, so arresting, that he did not dare to stop her; nor did he turn away. It was about his soul and the Saviour she addressed him. He listened, and became interested, absorbed. His eyes filled with tears; they flowed. He spoke—he remembered days gone by, when he had heard such things before, but he had long



forgotten them. She pressed home Scripture arguments, heart arguments. The sailor spoke of mercy and pardon, and hearing there was pardon for such as he, for 'the blood of Jesus cleanseth us from all sin,' he drew a bottle from a pocket in his rough jacket, and flung it overboard, exclaiming, 'What a vile sinner I have been! Never more shall I take that cursed thing, strong drink. The Lord enable me to live to Him henceforward for ever!' Probably we may hear no more of the results of that interview till the books shall be opened. But one must feel that in the conversation of that young girl, a wave of influence commenced to flow, which will never cease till it strike against the shores of an eternal world. She has been conducting meetings among young persons of her own sex ever since, in the town of D—— in Scotland.

*Scene in the Retiring-room.*—"The good and glorious work went on. One day in the church, when I had terminated the morning devotional exercises, and was about to commence the exposition of my text, a person cried aloud for mercy; then another, and another, till about a dozen left the church, or were helped to leave. When I left the pulpit, it was to witness a touching sight in the retiring room. There were seven of a family all kneeling together—the father a godly man, and who had been so for many years. Two daughters already Christians, and the other four crying for mercy. The scene rose to the grand and sublime, when one of the boys arose trusting in Christ, and the father embraced him as a new-born babe in Jesus, and then the other immediately afterwards. These boys have been steady Christians ever since. There was another group, consisting of two young girls, one only about nine years of age, kneeling together. The younger had said on entering the Sabbath school that morning, 'I am just a week old.' She had been converted the Sabbath before. Now she was kneeling, preaching Jesus Christ to the distressed soul of a young Sabbath-school companion. In another part of the room was still another group. Two girls who had been Unitarians, and had come with their parents to the neighbourhood of Armagh, were convinced of sin, and found peace in the Lord. Tears must

have gushed forth from the most obdurate to witness the affectionate embrace of those poor girls, now children of God through faith in Christ Jesus. Their subsequent history furnishes a memorable instance of the power of prayer. Their mother had not been regular in attendance on the public means of grace, and there was no family altar ever erected to the Lord in their home. These girls forthwith commenced the blessed exercise of prayer, and reading God's Word in the family. They conducted its exercise in turn—one in the morning, the other in the evening. This continued for some time, till at length the mother became interested. She came out to attend a meeting in a country house where I preached. On the following Sabbath she came to church—was forced to cry out—remained in distress for hours—at length departed to her home, where she soon enjoyed repose in Christ, and now is not ashamed to assist her daughters in their humble yet acceptable service of a kind and gracious God, through Jesus Christ our Lord.

*The Youth who had his Plans Laid.*—"There is connected with our Sabbath school, one remarkable monument of sovereign grace. A young man who had been a lover of such society as is fearfully destructive and subversive of the principles of all true religion and morality, became convinced of sin, and was led to cry, 'What must I do to be saved?' Happy to know it, I seized every opportunity which presented itself to talk with him. At length one day, meeting him on the street, I said, 'J——, what do you feel the relation between your soul and God to be to-day?' 'I am a sinner, but a pardoned sinner,' said he, 'washed and redeemed. Oh, truly I am a sinner rescued from destruction, a brand plucked from the fire. I tell you now, sir, that I had intended shortly to leave the city, and I not only meant to live a careless life, but I had actually *wicked plans laid out for myself for life*. I had never true enjoyment on the Lord's-day till the last, for I had the luxury of knowing what it is to do something for my Saviour in the Sabbath school.' Since then, he has been a devoted teacher. During the harvest, he met one night one of his quondam boon associates as he passed along the street. 'Hilloa!' said his

old friend, 'is it you?' and proceeded with a volley of raillery, which sobered down into a reference to former times. 'Those times are gone for ever,' said our Sabbath-school teacher. The other made a reply derogatory to religion. 'I am changed,' continued the convert, 'old things are passed away. Come with me, and through Jesus Christ I will do you good. If not, we must part, for I cannot go your way;' and they parted, for they were clearly walking on different roads.

*The Dying One Revived.*—"I might go on multiplying instances of those who have come under my own observation in this locality as giving indication of hopeful conversion to the Lord, and many of God's people have been *revived*, in the proper sense of the word. A young woman was dying of consumption. She was, as I believed, a ripe and exulting Christian. She began to talk of the revival in the city. Every day brought her fresh tidings of new conversions, and one morning she said to her mother, 'Dear mother, I should like to have a visit from God's Spirit, like I hear others getting.' 'My dear,' said her mother, 'is the Holy Spirit not sanctifying you? Do you not trust in your Saviour?' That day I was sent for to see M. S. 'Come quickly, she is ill.' As I was engaged at the moment, I could not go. In ten minutes a messenger knocked, entered and said, 'Mrs S. would be glad to see you instantly. Her daughter is dreadfully ill.' I left all and went to the house. I found the young woman sitting up in the bed, or rather held up by her mother. Her eyes were full and red. Her cheeks, before pale and haggard, were now swollen and livid. She was crying for pardon, and she cried till she induced hæmorrhage of the lungs. I spoke to her of the Saviour—His work, His promises and invitations. She was too weak to answer, except an occasional word, and this was of her sins. Asking her mother to lay her down on the pillow, I took up God's Word and read to her of the Saviour, and then offered up prayer. She lay calmly for a while, and then a smile played sweetly on her countenance, and she said, 'Oh, why did I doubt? Why did I distrust my Saviour? He is ever the same. I see Him now to be lovelier than ever. Oh to be ever with the Lord!' Why did

she doubt? It was a case of mere doubting—nothing more. She was a child of God before, but God's Spirit seemed to be working her sanctification and ripening her rapidly for glory. In the course of two days the news came in, 'M. S. is dead.' 'Not dead, but sleepeth.'

In the month of September a great meeting was held, in the open air, in the neighbourhood of Armagh, at which fully three thousand persons were present. This meeting was addressed, among others, by the Hon. and Rev. Baptist Noel, who made a tour of the greater part of Ulster about that time. "Considerable emotion," says the Rev. R. Wallace, of Tottenham, who was present, "soon began to evince itself in the meeting, and during the day many (as many as sixteen came under the personal observation of my friend and fellow-traveller) men, women, and children were struck down and forced to cry for mercy; in all there were about thirty such cases on this occasion. I sat on the platform, and had a commanding view of the countenances of the people during the whole of the service. The excitement was at its height during the address of a young convert, as he detailed God's dealings with himself, and earnestly besought all hearing him to flee from the wrath to come and lay hold on eternal life. And what struck me most of all was, not the case of those who were prostrated and forced to cry out for mercy, but the case of those who were manifestly struggling to conceal their convictions and to suppress the rising emotions of their hearts. In many cases I saw the big tear roll down the man or woman's cheek; and I saw strong men seeking to conceal their feelings by hiding their faces in their caps and hats, and leaning upon one another, as hardly able to stand before the preacher's words and appeals. And from what I beheld of this sort, and from the general solemnity and seriousness which pervaded that meeting, it is my conviction that the number of persons *struck down* bears no proportion to the number of those who were really smitten in heart, truly convicted of sin, and made to cry out, although silently, 'What must we do to be saved?'

"The speech of Mr Moore, of Ballymena, struck me as par-

ticularly calm, discriminating, excellent, and forcible. He faithfully warned the audience against trusting in the mere physical manifestations or effects, and confounding them with conversion."

*Memories of the Year.*—The Rev. Jackson Smyth thus closes his narrative :—

"There are many sweet reminiscences of 1859, which a minister of the gospel can never forget. How many expressions of trust in Christ ! How many outpourings of the desires of the soul for pardon ! How many *naïve* expressions of confidence—gentle, child-like assurances of trust in a kind, heavenly Father, and dear and loving Saviour !

"Let the world judge as it may, there is a glorious reality in the revival of 1859. The effects are visible. The races here, it is estimated, were not attended by more than one-fifth of the number on former years. Women have been redeemed from the paths of shame and infamy ; the lips of swearers have been sealed ; the cup of the drunkard has been broken ; and the churches have been filled.

"With regard to intemperance, the officer whose duty it is to fill *drunken committals* in the city, told me he did not fill a single one yesterday, the day after Christmas. Formerly there were many. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !'

The following brief statement by the Rev. J. D. Martin, of Tullyallen, may be taken as a specimen of the work in the rural districts of the same county :—

"On Sabbath, the 30th June 1859, the Rev. S. J. Moore, of Ballymena, came to preach the annual sermon on behalf of the Sabbath-school Union in this quarter, at Tullyallen. The services commenced at five o'clock P.M. The audience was large, amounting to several thousands. Strong men trembled ; faces grew pale ; many could scarcely reach home when the services were ended, through weakness and anxiety, and many as they went were disposed to retire to some solitary place to pray. Such was the state of feeling produced on such a multitude in a few minutes. This was surely the powerful work of the Holy

Spirit as on the day of Pentecost. That meeting was kept up for several hours, and was addressed by the ministers of the neighbourhood, who were present. Prayer-meetings were appointed during the week, and on the next Friday evening a large number attended. During the services, fifteen or twenty were impressed or stricken, crying aloud for mercy. The work of revival had now come.

"The attention of the community was quite arrested, and the people spoke of little else but the revival. The business of the world was to a great extent laid aside ; religion seemed to take its proper place—the first place ; the salvation of the soul seemed to be the one thing needful ; many almost forgot to take their regular food—became pale and weak. Their great anxiety appeared to be, 'What must I do to be saved?'

"Stated meetings weekly have been kept up in our church now for six months—well attended—and at most of these for months the cry for mercy was often heard. The outward manifestations have now nearly ceased, but the work of the Spirit is going on steadily and quietly.

"To describe the various states of mind of those on whom the Spirit operated, would require much time. But in general there were strong convictions of sin, a deep feeling of the terrors of the law and of the lost state of the soul, overpowering frequently both mind and body ; an apprehension of Christ as the Saviour, and an earnest desire to obtain Him ; a spirit of prayer in an extraordinary degree ; a willingness to submit to Christ ; a trusting in Christ for salvation ; and joy and peace of a high character.

"In all cases which have been considered genuine conversion of sinners, or revival of saints, there seems to be a much greater hatred of sin, and guarding against it, and a delight in and attention to religion. Is not this the work of the Spirit of God?"

Subjoined is a touching instance of the power of prayer in the case of an entire household. It is supplied by the Rev. George Nesbitt, of Tartaraghan, also in County Armagh :—

"A pious mother, in very humble circumstances, began early

last summer to spend an hour daily in prayer for a revival in her family, and in our congregation. Her eldest boy, about sixteen, one Monday morning in September, after she had been thus engaged, came off his loom and went to his knees. A few minutes after, her second boy was found on his knees in the *cow-house*. They prayed all that day and the following night. I heard some of their petitions :—‘ O Lord, come into my hard heart. Put in Thy hand by the hole of the door and open for Thyself, O Jesus. Wash me in the fountain of Thy blood, not my hands and my feet only, but my heart and my soul. O Thou that manifested Thyself unto the Hebrew children in the fiery furnace, manifest Thyself unto us this night as our reconciled Father. We have sinned against great mercies and privileges, and are not worthy to be called Thy sons ; oh, make us as hired servants !’ One found peace on the following day, the other not till Saturday night. Three little brothers have been brought to Christ since. The youngest, who will not be *nine* years of age till March, was on his knees almost *incessantly* for sixteen days. His mother has been asked to pray with him three times after the family retired for the night, and often she lifted him from his knees to persuade him to take food. Not one of the five boys was ‘ stricken,’ and all had been in conviction a number of weeks before their distress was perceived by their parents.”

## CHAPTER XVII.

### THE REVIVAL IN DONEGAL, MONAGHAN, AND CAVAN.

COUNTY DONEGAL: Monreagh—Scenes in the Church—In the Open Air—Three Memorable Services, and their Effects—The Present and the Past—Saul among the Prophets—Two Notable Instances—The Domestic Altar—Abiding Fruits—Donoughmore. COUNTY MONAGHAN: Statement of the Rev. Hope M. Waddell—Impressions of a Visit in the Country—On the Sabbath—Newbliss—The First Case—Those Principally Reached. COUNTY CAVAN: Bailieborough—Drunkeeran—Wonderful Awakening and Excitement—Statement of the Rev. F. F. Trench, of Kells (County Meath)—A Meeting over the Borders—How the Revival has been Propagated—Another Visit over the Border—“Shooting the Goose”—A whole Family Surrendering to Christ—The Moral Results—The Movement Southwards—Leinster and Munster.

SPACE will not admit of a prolongation of this narrative. And in the case of the three counties which yet remain to be noticed in connexion with the progress of the movement, I must select out of the materials at my disposal only a slender portion, referring, as before, to the Appendix for a condensation of many similar contributions. The subjoined account of the awakening within his own bounds is written with much simplicity, and yet with a vividness that invests it with a genuine interest, by the Rev. Andrew Long. The place is Monreagh, a rural district in Donegal, a few miles from the city of Derry.

“In no congregation in this district has the Lord wrought more marvellously. The full tide of the river of God which was passing over our land reached us about the middle of June. We had most interesting meetings in the open air on June 14th and 21st. Another in our church on the 24th, when about



twenty souls were savingly impressed. An infidel would have seen that the Holy Spirit alone was working there. One young lad had gone a few yards from the church when he stood and said to his mother, 'Mamma, I cannot go further; I must turn back and speak to Mr Long.' He remained in the vestry with the others, for a considerable time wrestling with God in deep distress. As yet, however, it was the day of small things with us.

*Scenes in the Church.*—"On the following Lord's-day, June 26, we enjoyed showers of blessing. The scene which took place baffles description. The church was crowded to suffocation. I preached from the words, 'Thou restrainest prayer before God,' (Job xv. 4,) especially with reference to the outpouring of the Spirit in answer to prayer, (Luke xi. 13.) God strengthened me as He never did before, for the services of that memorable day; but I know it was in answer to many prayers, and especially those of some of our new-born souls who were heard pleading for me during the day. I never witnessed such deep solemnity. The exercises had almost closed, when one person fell out of her pew upon the aisle, the door being open, and shrieked loudly for mercy. In a few moments about twenty were prostrated in different quarters of the house. And then, what a scene ensued! Relatives in groups carrying their stricken ones into the adjoining vestry; multitudes weeping, and the whole congregation moved and excited as if the judgment day had come. I came down from the pulpit in order to keep the passage to the vestry clear, when just behind me, a young female, a member of the congregation, whose heart the Lord had touched in Derry, lifted up her hands, and in an unearthly voice, addressed the assembly, thanking God that the flood of God's Spirit had not passed us by unvisited—telling of *her* love to Jesus, and entreating those who were looking at salvation from afar, to come to the precious Saviour and be reconciled to God. *She* would not take ten thousand worlds for Jesus. I—not knowing what to do—permitted her to address the congregation for a few minutes. The heavenly light which had been imparted to her mind beamed through her countenance. And she who a few days previous would not and

could not have ventured to speak one word for Christ, was not ashamed now to lift up her voice like a trumpet, and out of the abundance of her heart to urge the thoughtless sinner to fly from the wrath to come. Her simple address was certainly the most touching and telling appeal to which I have ever listened; and the entire scene was unlike one of earth. Many a stout and stubborn heart that had hitherto resisted the Holy Ghost was compelled to yield. I had often read of the prostration of the convicted leper, but I never witnessed a *fac simile* of it until that day. A strong young man was on his knees in deep mental agony, refusing to be comforted, pressing his very face upon the dust of the vestry floor, and in this position he remained for several hours. In every part of the church there were broken-hearted penitents on their knees pleading for mercy; and at the same time, not a few hardened sinners were looking on and wondering. But at length the feelings of many gave way, and the big tears rolled down many a wrinkled cheek.

*In the Open Air.*—"In the evening I held a meeting in the open air about a mile from the church, and addressed an assembly of two thousand, from Acts xvii. 30. There were three converts from Derry present,—a porter, a tailor, and a sailor. The former said in his own tender, simple, touching manner, 'I am but a poor porter, earning nine shillings a-week, for drawing my handcart through the streets of Derry, but I would not change my situation for that of the richest among *yez* if you have not got Christ.' The tailor, in offering up a short prayer, said, 'Lord, have mercy on those poor sinners who do not care one happorth about their souls.'

*In the Church again.*—"At this meeting a few were awakened, and at its close a great number flocked to the church, though it was now nine o'clock, and remained there till next morning. There was one great-grandmother present, and several grandparents were rejoicing over their penitent offspring. And, oh, the burning words of some who had obtained peace as they addressed God in prayer! It was a joyous time. The countenance of one girl was truly angelic, as looking up, she poured forth her gratitude to God, and gave Him the glory, crying,

‘Precious Jesus, lovely Jesus, sweeter to me than honey and the honeycomb.’ Similar expressions might have been heard ringing through the sanctuary at intervals, as the parties found peace and joy in believing. One person, aged fifty-five years, arose, and said in a loud voice, that he never had a family altar in his house, but he would go home and erect one, and keep it up till he would die. It is now nine months since, and he is still faithful to his vow. One little girl of eleven said, she would not take a hundred guineas for her interest in Christ, no, nor a thousand, for Christ was better to her than them all. Another girl on obtaining peace offered up a sweet prayer in the presence of a multitude. She first gave God the glory for what He had done for her soul, and then pleaded earnestly for me; and many others have done in like manner. I have frequently overheard them wrestling with God on my behalf.

“On the following Tuesday evening, June 28, I held a meeting in the church, and chose as the subject of my address Luke vii. 36-50. At the close of the service, about seventy were on their knees praying as in an agony—some of them the vilest of the people. Next day, I addressed about three hundred in the open air at Molenan, from the text 1 Kings xviii. 21. Fifteen persons who were in deep distress retired to an adjacent house, and prostrated themselves on an earthen floor. I was greatly struck in witnessing the love which young Christians manifested for each other. Often did I see girls embrace each other on obtaining peace, and unite in prayer for those who were still in spiritual distress.

“On Friday, July 1, a most interesting meeting was held in the church, which could not contain the numbers that repaired to it. Many had come from a great distance, so that the like was not seen here in the memory of the oldest inhabitant. Upwards of seventy were brought to cry, ‘What must I do to be saved?’ A powerful, athletic man, on obtaining partial peace, at the close of the service arose, and in the midst of that vast assembly, said, in a stentorian voice, ‘I cannot get peace with man or God till I tell you what I have been. I cursed my

father, threw stones at my mother, profaned the Sabbath, and committed every crime but murder.' His wife then clasped him in her arms, and his aged mother, who is on the verge of the grave, clung by his neck, kissed him, and wept with joy. Soon afterwards, his partner in life was brought to the Saviour; and all are now rejoicing in hope of the glory of God. Before the congregation was dismissed, I announced that a meeting would be held next evening at Carrigans, in the open air. Although the notice was short, upwards of one thousand of the surrounding population assembled, and among the multitude I saw a few of the aristocracy of the district, who belong to the Established Church. There were many violent prostrations, which created a wonderful sensation in the minds of those who had not previously witnessed such manifestations. At this meeting a little girl was stricken in the fields. She was praying earnestly when I came to her. I encouraged her to continue wrestling with God until she obtained the blessing, reminding her of some portions of God's Word to incite her to importunity. 'And,' said she, 'that's another nice *wee* promise, 'Draw nigh to God and He will draw nigh to you.' 'Yes,' I replied, 'He has said for the encouragement of the young especially, 'I love them that love me, and they that seek me early shall find me.' 'Oh yes,' she cried in rapture, 'Christ loves *wee weans*, for He has said, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven.''

*Three Memorable Services.*—"On the following day, Sabbath, July 3, I arranged to hold three meetings—two in the church, and one at Drumennon in the open air, about three miles distant. Although the notice was very short, more than one thousand individuals were present at the latter place, and the entire audience was deeply affected. At the close of the sacred exercises there, I drove hastily to Monreagh for the evening service; and it was most interesting to see little flocks of men running from Drumennon to the church, through fields, with coat on arm. Many of these had been hitherto living as if there were no God, and yet this was the third service on that day to which they were hastening, without having returned to their homes.

I was told that one of them actually fainted from hunger by the way. When I reached the church, accompanied by three worthy young men, who rendered me efficient aid throughout the day, we found the sanctuary and vestry densely thronged in every part, and many could not obtain admittance. Anxiety was pictured on every countenance, and the entire scene was such as I had never witnessed. The meeting was continued till midnight, and I could not but remark the wondrous change that had passed over the land, when the attention of such a vast multitude could be enchained till that hour.

“The Divine influence came down upon the people at each service throughout that interesting day. There were many physical manifestations. Upwards of one hundred persons lay prostrate in the pews, and agonised in prayer till three o’clock next morning. Many of the cases were quite unusual. One young female continued to sing a sweet, mournful air, apparently her own, to words that occurred to her at the moment, all about Jesus, and all as beautiful as if arranged by the finest poet. She seemed unconscious, and sat in her pew all the time with her eyes steadfastly gazing upwards. Never did *I*, or any of that awe-stricken audience, listen to sounds so unlike those of earth. It was like an angel’s song. Her voice seemed to be attuned by some celestial power ; and its clear, sweet, symphonious tones, led us all to feel that *that* place was like the very gate of heaven.

“Towards the end of July, bodily prostrations became less frequent, yet God did not cease to work mightily among the people. From time to time dead souls have been quickened, and among those who found the Lord Jesus, the most intense earnestness continued to be manifested. Their new life became apparent by a new obedience, and a diligent waiting upon God in all the ordinances of His grace.

*The Present and the Past.*—“Since the beginning of the great awakening, we have had congregations on week-days, during the autumn, varying from five hundred to one thousand ; whereas about twelve months ago it would have been very difficult to have collected two hundred persons even on any occa-

sion. Formerly I was under the necessity of giving up a *monthly congregational* prayer-meeting, the attendance was so miserable; and the only way in which I could maintain the semblance of it was by holding district meetings, and thus itinerating throughout our bounds; and even then very few came together. But no sooner did the Holy Ghost breathe on the dead bones, than eight weekly and two bi-weekly district meetings sprang up spontaneously. And in addition to these, we have one week-day and two Lord's-day union prayer-meetings, which are numerous attended. Formerly I was obliged to abandon a second service on the Sabbath in summer, and substitute a kind of double service without intermission. Now, the attendance at the evening lecture is frequently as good as in the morning; and notwithstanding the frequency of our meetings, none are saying, 'What a weariness is it!' Nay, some do not leave the church from morning till the close of the evening service.

"A short time ago I was visiting from house to house in a distant district of the congregation, and in the evening called upon a respectable family, to pay my last visit that day. In a little while after I entered, the voice of psalms in the distance fell upon my ear. On inquiring what meaneth this, I was informed that it was a little prayer-meeting in the other end of the house, attended by five young men who are members of the district meeting, and assemble weekly besides, to pray specially for a more abundant outpouring of the Holy Spirit upon the land. I at once joined the little band in the small 'upper room.' One of the young men whose duty it was to engage in prayer, modestly declined doing so in my presence—saying, he was 'but a babe, and weak.' I encouraged him, and at length he poured forth a sweet, simple prayer, in which I was not forgotten.

*Saul among the Prophets.*—"There are many notable instances of conversion in this district—many whose hearts have been renewed, and whose lives have been reformed, but whose previous history I need not at length describe. At the commencement of the awakening, and at the close of a service on

one of our most memorable evenings, a man was observed in the church gazing at a multitude who were on bended knee pleading for mercy. He moved along from pew to pew, surveying the prostrate suppliants with a look of indifference on his countenance. He was questioned regarding his spiritual state, and exhorted to join the praying band, and seek the Lord while He is to be found ; but he refused, and left the church rejecting the great salvation. But as he journeyed alone toward his home, his heart became impressed by what his eyes had seen and his ears had heard. With difficulty he reached his cottage, and as he entered, he staggered and fell upon his knees, and in the most earnest cries besought God to break his stubborn, flinty, wicked heart, and make him a new creature. Now I do not know a more humble, devoted, earnest Christian in this neighbourhood. He has forsaken all his old ways. He spends a considerable portion of every night in reading the Scriptures ; he worships God in his family twice each week-day, and thrice on Sabbath ; he is a labourer, and on *some* occasions has not time for breakfast and family prayer ; he worships God, however, and goes forth to his daily labour without food ; he now loves me as his pastor. At one of our union meetings he engaged in prayer, and some were led to exclaim, 'Is Saul also among the prophets ?'

*Two Notable Instances.*—"Another man was notorious for drunkenness and Sabbath-breaking. His mouth was full of cursing and bitterness. He frequently ill-treated his wife, and sometimes has she come to me to complain of her husband, with undeniable marks of his brutality upon her visage. Seldom did he bow his knees in private prayer, and in the sanctuary his seat was usually vacant. But now the family altar is erected, the house of God is attended, and his wife and others say that he is the kindest of husbands.—Another strong man in middle life was gathered into the fold of Christ in the month of July. He was prostrated in his own house, and was deaf, dumb, and blind, for several hours. His relatives sent for me to visit him, and when I reached his bedside, he had regained his strength, and was rejoicing in Christ Jesus. His eyes re-

sembled balls of fire. He stretched forth his strong arms in an ecstasy, and clasped me to his iron frame as if he would crush my very bones. He expressed his love to Christ, his love to me, and said from his inmost soul that he 'would willingly die if he could bring one sinner to Jesus.'

*The Domestic Altar.*—"Formerly family prayer was much neglected throughout this entire district—now there are few households in which God has not an altar. There are some instances in which mothers and daughters have established the worship of God in their families, when the father has refused to conduct the service. Even men-servants, in the absence of their masters, not unfrequently keep the sacred fire alive on the altar. About twelve months since, some of my people, whose education has been altogether neglected, supposed that this exempted them from the discharge of the duty, and peremptorily declined observing it. Now some of these worship God in the family twice each day, and occasionally pray in the district meeting. Until lately, I never heard the voice of one of my people in prayer; now they are not ashamed to engage in this exercise in my presence, and regard it as a privilege to be called on to pray at our union meetings. At one of our district meetings, twelve boys prayed successively on the same night; and it is not unusual for some to take advantage of a leisure moment to wrestle with God when alone, and at work in the fields. At the earnest request of the congregation, a special communion was observed in Monreagh in August, and it is now the desire of the people that henceforward the Lord's Supper be celebrated quarterly.

*Abiding Fruits.*—"I am happy to say, also, that in so far as known to our session-committee and myself, there has not been one case of backsliding. There may not be that intense ardour which was apparent on 'the day of their espousals;' yet I believe there is no real diminution of love to Christ, but an accession of higher and deeper feelings. The change in the moral aspect of society here is truly marvellous. Formerly a party of strolling players were in the habit of occasionally visiting the village of Carrigans, in this neighbourhood, and realising some pounds weekly from the people during their



stay. During last autumn they visited the village as usual, but were obliged to leave. Only one individual entered the miniature theatre, and the manager returned his money, and moved away, denouncing the revival, and cursing the inhabitants for their stinginess. These are the 'wonders of the right hand of the Most High.' 'Instead of the thorn has come up the fir-tree, instead of the briar has come up the myrtle-tree.' There has been no distinction of age or sex. The Lord has had mercy on many who were 'far off from righteousness;' and we cannot witness the reformation thus effected on society to its very centre without 'seeing the arm of the Lord,' and saying, 'This is the finger of God;' 'I believe in the Holy Ghost.'"

In Donoughmore, in the same county, there was a great awakening, followed by an entire change in the moral aspects of society—a change not confined to those who were themselves brought to a knowledge of the truth, but extending to almost all residing in the locality.

"The work began," says the Rev. Alex. Caldwell, writing on the 24th April 1860, "on the 29th of June, at the annual meeting of our Sabbath schools. On the former Sabbath there had been a case of conviction, and on the evening of that day a female had been stricken, and forced to cry aloud for mercy while reading the Bible in her own house.

"On the 29th of June, the Rev. Richard Smyth, of Derry, kindly came to our meeting, and delivered a very powerful and effective address. I never saw an audience so deeply moved. Every person with whom I have since conversed seems to have experienced the same deep, solemn feeling pervading the mind. He was followed by two young men from Derry, who gave a statement of their experience. The meeting was next addressed by the Rev. W. A. Russell, of Strabane, and during his address three females present were stricken, and cried aloud for mercy in the congregation. There were persons present from all the congregations around, and all being deeply impressed, the revival spread at once through the surrounding districts. On that night I was called to see a young man in one of the most distant parts of the congregation, who was stricken in his own

house, and whose case produced a great impression in his own neighbourhood. And on the evening of the following Friday three persons were prostrated on leaving a prayer-meeting in Castlefin. The case of these young men, whose cries for mercy were heard at a great distance, had a powerful influence on the whole district. But these cases were as nothing to what occurred in the meeting-house on the following Lord's-day, and again on Monday evening. The number of those forced to cry aloud for mercy was so great that it was difficult to proceed with the service and to preserve order in the meeting.

“With respect to the outward manifestations attending the revival, there have been comparatively few cases of bodily prostration. There were many more cases of persons simply forced to cry aloud for mercy. And the number of those silently convinced of sin and brought to believe was much larger than the two former classes combined. In this district I find among all these classes as subjects of the revival persons of all ages, from threescore and fifteen to ten years of age—persons of all degrees of intelligence, from the best educated to the most ignorant—persons of very different physical constitution, from the most intrepid and resolute men to the most timid and nervous female among us—and persons of every shade of character, from the most amiable and blameless to the most profane and reckless in the community. Again, I find a very great difference existed in the state of mind previous to the revival in different individuals. Some were forced to cry for mercy after having had conviction of sin for months together, while others, again, were brought under conviction and forced to cry for mercy in a moment. Some, again, have experienced conviction on account of the neglect of some particular duty, or from having committed some particular sin; and others, again, from a sense that they were sinners, without reference to any particular transgression. And when in agony of mind, I have invariably found that whatever might be said to them, nothing brought relief but the pure Word of God quoted *verbatim*.

“I have been much surprised at the outpouring of prayer

resulting from the revival. How different the prayers from those of former times! how original the ideas and the language in which they were expressed! I was deeply moved on one occasion by hearing a female, in a public meeting, use the following words—‘O Lord, I know the devil is no stronger now than he was, but Thou well knowest he is a thousand times busier with me than he ever was. O Lord, for my Saviour’s sake, command him to leave me, that I may have peace.’

“The relief experienced after the mental agony was very remarkable, and at the same time a feeling of love to all manifested itself. I once asked a woman, the day after she was stricken, how she felt, and her reply was, ‘Oh, Sir, my heart is all love to everything and everybody.’ And many who had taken offence at others could have no peace till they were fully reconciled.

“The foolish, pernicious habit of smoking tobacco prevailed here very generally. I felt it my duty to call attention to it several times, but without success, until the revival began. Since that time I know so many as forty individuals who have given it up. One day, a middle-aged man took me aside, after preaching in Strabane, and said to me, ‘Sir, I wished to say to you, that I have given up the use of tobacco altogether; and I have resolved, by the grace of God, to give every penny it would have cost me to the missions, and to spend every moment I must have spent in smoking in reading my Bible.’

“With respect to the permanency of the work, thank God, I am able to say that, out of more than two hundred cases which have come under my observation, I do not know one who professed to be savingly converted who is not still maintaining a consistent walk and conversation. I know persons who were not only stricken, but heavily prostrated, who seem more hardened and wicked than ever. There are only very few of these, and not one of them ever even professed to be converted.

“In reference to the lay agency employed with so much success in promoting the revival, I have observed that when a person gave a statement of his own experience, those impressed by it belonged to that class similar in mind and disposition to

the speaker, and whose experience, I believe, would correspond to his. I have also observed that when the person went beyond a simple statement of his own case, and attempted to explain Scripture, or exhort, no good result followed.

“During many weeks I had fears for the result of the revival. Now, however, thank God, I have no fear whatever that even Donoughmore shall be in my day in the same state in which the revival found us. The change upon so many fine young persons of both sexes is so great, that I have every hope they will become the agents, under the Holy Spirit, in extending this glorious work still more, until the whole district has become leavened by it. Instead of supposing that the revival has ceased, I look upon it as only beginning, and I know it is still making rapid progress here.”

COUNTY MONAGHAN.

*Impressions of a Visit.*—The Rev. H. M. Waddell, missionary, first in Jamaica, and subsequently in Western Africa, in referring to his unwillingness to traverse the revival districts, lest too many visitors should prove injurious to the young converts, adds, “But when I heard that it was making progress through my native county, *Monaghan*, which tourists and travellers seldom visit, where I could see old friends and fulfil old promises, by preaching for some of the over-worked ministers, I thought that I might, in the way of duty, go and see that great thing which the Lord has brought to pass in our days.”

*In the Country.*—After narrating several interviews with ministers and others, Mr Waddell proceeds to state that he went among the hamlets and small farmhouses in “an out-of-the-way” rural district, there to converse with some of the families in which the revival had appeared with some of its more remarkable effects. “At one place,” he says, “seven young women hastily came in from their field labours to meet me, one running to call another. They had all but one been struck, though at different times and in different places; and,

as usual, after a period of prostration had found peace and comfort by that greatest and best of all names, the name of Jesus. One of them was a recent case, and she was still weak. They gave a simple account of what had happened to them: sudden and uncontrollable emotion, with fears, and faintness, and depression; a load at the heart; their sins and their souls; recovery, after hours of anguish, by faith in Jesus the Saviour. It did not for so far seem unintelligible. They had all been Sabbath scholars, and some of them communicants. The Spirit of the Lord made short work with them. The experience of years was compressed into hours; and their conversion, like the outburst of a tornado on the African coast after a long calm, was the explosion of accumulated and condensed forces, brief and violent, breaking down all before it.

“One of them, I have said, had not been struck, and she was the only one who did not seem happy. Indeed, she was in deep distress about her salvation, and wept abundantly for fear the Lord had passed her by. She knew the truths of the gospel, and could assent to its invitations and promises, but not lay them to heart, nor take the comfort of them. These young women were just such as any true gospel minister would like to have in his advanced Bible-class—anxious inquirers, and young Christians setting their faces Zionward.

“In another place, I found a mother, a grave, elderly woman, and three young daughters, two of whom, with herself, had been stricken. They gave a similar account with the others, and all others, as to the way they had been affected, and were in a similar state of happy peacefulness. The one who had not been stricken was not careless, but gave a good account of her faith in Christ, and was in a hopeful state.

“Elsewhere, we found a middle-aged, single woman, who had been several times stricken; as had also a young woman, her neighbour, who came in at our call. The entrance of her minister and me unexpectedly, seemed to excite some nervous affection, and, after a vain attempt to compose herself, she sank powerless on the floor, and went into a fit of violent tremblings.

We supported and comforted her, while she, perfectly conscious, whispered prayers to the Lord Jesus to keep her and save her, and comforted herself with the assurance that He would never forsake her, for He was 'a loving God.' The last words were uttered with ineffable tenderness and confidence, as a child would repose itself, in felt safety, on its mother's bosom. The trembling terminated in a rigid contraction of form and feature, a violent spasm or cramp, for a few moments, distressing to behold, which, however, soon relaxed; and then the other, sitting beside her, exclaimed, 'Now, sister, now is your time; now pray.' And we all bent our knees in supplication to the Lord, with blessing and praise; after which she arose refreshed, and sat down composedly beside the door, engaging in cheerful conversation, the tenor of which shewed her love for her Saviour and devotedness to Him. Neither of these women had ever been subject to nervous attacks, or fits of any kind, before the revival began. And I learned from them that the latter attacks differed from the former in being short, and unaccompanied by any fear; whence I concluded that the repetition of them was the consequence of increased nervous excitability and bodily weakness. My companion dissuaded the one who had just suffered, from coming to meeting on the morrow, as too weak to bear the excitement. Time failed, or we might have gone to many other families in which the spirit of revival had taken effect in the same way.

*On the Sabbath.*—"Next day, Sabbath, I preached in two places of worship, some miles apart, to very large and serious congregations, perhaps eight hundred each. During the forenoon and afternoon services ten or twelve persons were struck, and removed as quietly as could be; some insensible, others only deeply affected to groans and tears; some with outcries, unable to restrain themselves, whom I had observed contending with their feelings a long time before they gave way, and took help to retire. Some of these had been struck on former occasions, and now soon recovered themselves and returned into the church. Others in the congregation prevailed to keep their seats, though greatly agitated, even to sighs and tears.

Some men, I was told, had enough to do to keep quiet, and were pouring with perspiration from the violence of their emotions. So we might expect. A stroke may only stagger a man which suffices to prostrate a woman.

“At five o'clock that evening I preached to a great union prayer-meeting. A number of persons—eight or nine I was told—were struck and carried out, some of them, I noticed, after prolonged self-conflict. Of these, some were insensible, some agitated to strong crying. One person was neither the one way nor the other, but under emotions so powerful, and so powerfully restrained, that the heaving of the breast was quite remarkable and almost audible.

“Such a movement was really very affecting, and neither preacher nor hearers could be untouched while that mighty power of conviction and conversion was abroad in these congregations. But I felt bound to restrain myself, lest, if I should give way to my feelings, confusion might ensue. The subjects on which I preached were not of an exciting character, nor delivered in any exciting manner. In both respects I might say they were rather the opposite—simple gospel sermons. For I had heard that cases of striking were not unfrequent in both places, and I purposely avoided whatever might provoke such occurrences, that I might the better judge of what was going on. I had preached the same discourses in Scotland, without seeing any unusual effect produced. I must, therefore, attribute the effect on this occasion to some other cause than my preaching. What the ‘proper hysteric tone and gesture’ may be, which some hostile or frivolous writers allude to, I know not. Certainly mine, on these occasions, whether bad or good, were just what they have usually been, and in themselves, I presume, as ineffective as ever. That evening congregation assembled midst heavy rain, and under the rain many went home singing psalms as they walked in company; and I thank God for what I saw of His power and grace displayed among them.”

The town of Monaghan shared in the blessing, and the Rev. John Bleckley, the much-respected pastor of the Presbyterian church, has been refreshed after a lengthened ministry, by the

happy results that he has witnessed. In the course of about five months after the commencement of the revival, he preached no less than a hundred and thirty times !

A few miles distant from the county town, is Newbliss, in which the movement began in August. The immediate occasion was the visit of two lay-agents from County Antrim. "In their addresses," says the Rev. R. Dunlop, who supplies the information, "there was not the slightest attempt to arouse an undue excitement, or produce a merely temporary enthusiasm.

*The first Case.*—"On the morning of the day following their first visit, I was summoned to attend a young woman, a member of my congregation, who was under deep and awful convictions of her sinfulness and danger. She had been carefully and religiously trained, had frequently communicated, and was looked on by all her acquaintance as sincerely and unaffectedly pious. When I entered her room, she was lying on her bed in a state of great physical weakness, but wrestling most earnestly in prayer. Her language was almost entirely scriptural, and strangely appropriate to her condition. Her utterance was most fluent ; she never seemed at a loss for either sentiments or words ; and, although naturally of a shy, retiring disposition, she did not feel the least diffidence to pray before a large number of strangers. What most astonished me was, that though she knew little or nothing of the features of the revival movement, the physical and mental characteristics in her case were almost exactly similar to those which had been exhibited in county Antrim. Hers was the first case I had attended, and I shall never forget the sensations of solemn awe which I experienced as I stood by her bedside witnessing her soul-agony, and listening to her supplications for mercy. It seemed a renewal of the scene of Jacob wrestling with the Angel of the Covenant. We had all deemed her religious, but in that season of trial, when she was brought face to face with God, the mask of profession fell off, and her soul appeared all filthy and naked, in need of the cleansing of Christ's blood, and the clothing of Christ's righteousness. Her strugglings after spiritual peace were severe and long-protracted. But gradually the light of



heaven shone in upon her, and she is now rejoicing in the light and liberty of the children of God.

“Two or three other cases of conviction occurred during that and the following week. In the second week of August, the great outburst of religious feeling began, and spread with unexampled rapidity from house to house and from district to district. From Newbliss to Drum, there was scarcely a townland where there were not several families some of whose members had been under deep convictions of sin, and had been led to put their trust in the alone Saviour. On the northern side of the village, towards Monaghan, the movement was much slower in developing itself. It was several weeks after the first outburst before more than two or three cases could be quoted. But now, there is not a district where more hopeful cases can be pointed out, where greater changes have been wrought in the moral and religious life, where greater anxiety continues to be manifested, or where prayer-meetings are more numerously attended.

*Those Principally Reached.*—“As to the parties mainly reached by the movement, I should say that those who had received a good religious training in early years form the most influential class. The number of women converted is greater than that of men, but not to any very marked degree—not more than might be expected from the well-known fact, attested by the attendance on all religious assemblies, and by the communion-roll of almost every church, that women are much more religiously disposed than men. The number of young persons brought to experience an interest in Christ's salvation is very much larger than that of the middle-aged and old; and while I rejoice to say that many old people in the neighbourhood are giving evidences of a saving change having been recently wrought on their souls, the statistics of the movement here confirm the solemn fact, that the difficulties of conversion and the chances against salvation are increased in direct proportion to an increase in years from youth upwards. Some who lived wild, reckless, godless lives, are now walking in the beauty of holiness; but most of those who have been led to rely savingly on Christ,

were previously distinguished for their moral purity, which they felt, however, to be a feeble reed to rest on in the hour of the soul's trial by God's omniscient Spirit.

"The sermons most blessed to the conviction and conversion of souls were not those which are naturally most alarming—such as God's wrath against sinners, the danger of eternal torments, &c.—on the contrary, they were those which spoke of a Saviour's love, of the Father's unmerited mercy, of the Spirit's gracious influence, of the joys of the righteous, and of the glorious inheritance of heaven.

"The revival movement has produced a very decided improvement in the public morals of at least the Protestant portion of the community. Intemperance has been largely checked; tippling at markets and fairs has been to a great extent discontinued. The only member of my congregation who kept a public-house, has, at great personal sacrifice, closed his shop, and betaken himself to another line of business."

#### COUNTY CAVAN.

It was about the middle of the month of August when this county, one of the most distant from the centre whence the work of revival radiated forth in all directions, was visited by the gracious influence. Several of the principal towns, as Cavan, Killesandra, Cootehill, and Bailieborough, felt its power. In the neighbourhood of the last-named district there was a very extensive awakening. The circumstances were briefly these:—

On the 8th of August last two young men, now students in divinity in connexion with the Presbyterian Church, visited the first congregation of Bailieborough, of which for many years their father has been the respected pastor, and addressed a meeting there. Having intimated that they would narrate, on the evening following, what they had witnessed in the north, they had an unusually large attendance, when the usual results were witnessed. A few evenings later, and the green around the church was thronged by groups of persons, now returning thanks for some near relative or friend who had found the Saviour, now in earnest supplication that light might break in upon

the darkness of some distressed soul, and peace be found by some troubled conscience.

Special meetings were immediately established in the Presbyterian churches, and the neighbourhood was deeply moved. The hands of ministers were so full, that had they not received timely aid, they must have been altogether overborne. Happily a Young Men's Society, which had met for some time for religious purposes, came to their aid; while the two students found abundant occupation throughout all the adjacent districts.

In the congregations of Bailieborough there are few houses in which family worship is not maintained. Throughout the district generally there is a marked improvement. Meetings are held for prayer and Christian fellowship, sometimes in the houses of those who formerly neglected gospel ordinances altogether, and several such meetings are also held among the female members of the church. Two congregational libraries are being organised; while in the town itself a public library and Christian Literary Society are being formed. Scripture commentaries, and such books as Watson's "Body of Divinity," are in growing demand among the people. Two public-houses have been closed, one for want of trade, the other for conscience' sake—its former proprietor being now a steadfast and devoted supporter of every good cause.

There is a district not far from Killesandra, in the same county, named Drumkeeran, of which no notice has ever been taken in any of the reports of the revival, and where certainly a most extraordinary and in some respects unprecedented movement has taken place. The young minister of the Presbyterian church, the Rev. Samuel Patrick, has been so enfeebled by excessive labour, that he has been unable to furnish any statement on the subject. During the first week in October, about which time the place was visited, he never laid himself down to sleep. The meetings which were held nightly in the church were so exciting, and the interest of the people such, that they could not be prevailed on to disperse till the following morning; while, during all the day, anxious inquirers and others demanded the incessant attention of the pastor.

It was on the evening of Sabbath, the 1st of October, that a meeting had been announced in the church, at five o'clock. Before four it was completely filled ; and when the time of service came, it was found necessary to hold the meeting in a field adjoining, there being about 1500 persons present. At an early period in the devout exercises, a wild cry was raised, the first of many following, that almost drowned the preacher's voice. Those who were thus affected were removed into the church, in which there were eventually no fewer than three hundred ! Then the manse was filled ; and many more who could find no other place of shelter, were lying among the trees.

The work was progressing satisfactorily for some months subsequently, when the spirit of proselytism was raised, and painful results ensued. Yet there is every reason to believe that a good work has been wrought extensively in the neighbourhood, and that many are rejoicing in that liberty wherewith Christ has made them free.

Among the earliest visitors to the North of Ireland, after the commencement of the revival, was the Rev. F. F. Trench, prebendary of St Patrick's, Dublin, and rector of Newtown, near Kells, in the province of Leinster. For many years the name of this devoted minister, (the son of the last Archbishop of Tuam), has been well known in connexion with every evangelistic movement in the Episcopal Church. After his visit northwards, he took the opportunity of publishing some account of his impressions in the public newspapers, thus spreading an interest in the movement in many quarters in the South and West of Ireland. During the winter he has been called to take a part in conducting meetings in some of the parishes in county Cavan, adjacent to his own in Meath ; and from a statement issued for private circulation, which I have his kind permission to use, I select the following cases as still further illustrative of the character and progress of the work in the former county :—

“There are many residing in the province of Leinster who are and have been praying that ‘the revival’ may ‘reach even unto them ;’ and it will be deeply interesting to all such to know that this unprecedented movement, in its full force and

power, is at their doors. I have extreme gratification in being able to state that, within an easy morning's ride from my own house, I have witnessed as interesting scenes, and have heard of as remarkable cases of conversion, as any of those which I witnessed or heard of higher up in the North.

“Very lately, I spent a Sunday in a neighbouring parish in the county of Cavan for the purpose of ascertaining facts. I had heard that several persons had been struck in Presbyterian churches, and in the parish church, some at open-air meetings, many more at their own houses, in the fields, and while engaged at their ordinary occupations. On visiting this parish, and making inquiry from the curate, and also from the Presbyterian ministers, I found that the facts were quite as remarkable as had been stated to me, and that the awakening had not been confined to the lower classes, but that men of wealth and respectability, and considerable education, had been led to feel their sins, as well as persons in the lower class, and of the most abandoned character, male and female. I found that a large and lucrative business in the sale of spirituous liquors had been renounced for conscience' sake, serving as a strong testimony of the sincerity of the merchant who did so. I found that persons had been convinced of their sins in an *overwhelming* manner in all sorts of places,—churches, meeting-houses, parlours, shops, bed-rooms, and in ‘byres’ or *cow-houses*. And I also ascertained that these conversions had been attended with a great variety of the most remarkable circumstances, and the best moral results.

*A Meeting on the borders of Meath.*—“At the request of the rector of the parish of —, on the borders of Meath, I preached in a densely-crowded school-house, in which about three hundred persons were assembled. I had preached for upwards of an hour to this congregation, listening not merely with what is called ‘breathless attention,’ but listening in that indescribable way which is sure to draw out from the preacher the very best he has in him. Having heard that there had been much of bodily affections in connexion with other religious services in this neighbourhood, I felt thankful for the

quiet and happy manner in which 'the Word' had been received. After the sermon a hymn was heartily sung, and the meeting was being concluded by prayer, offered up by the incumbent of a neighbouring parish, when some persons, unable to restrain their feelings, began to cry. Kneeling beside me there was a stout, elderly farming man, who was crying, not in such a way that any advocates of the 'hysterical' theory could think of claiming him as their 'patient,' but the tones were such as in a boy would be called 'blubbing.' There was no *screaming*, but the number of persons who cried and sobbed increased rapidly; perhaps one fourth of the congregation was more or less affected in this way, and ten or twelve persons, perhaps, either swooned or fell from their seats, or needed support. If any encouragement had been given to outward manifestations, either by loud or exciting prayer, or by loud preaching, I have no doubt that three-fourths of the congregation, if not more, might have been brought into this excited state. The object of the wise and good rector of the parish, who conducted the meeting, was, of course, to *calm* the people without saying anything which could be construed into a *rebuke* of what was manifestly involuntary, and mixed up with so much of what was *inestimably* precious, and what most ministers of Christ from Sabbath to Sabbath labour (I fear often in vain) to promote, namely, *any degree* of proper feeling of religion.

*How the Revival has been Propagated.*—"I am no advocate for forcing religion upon those who are unwilling to receive it. In my judgment, we have had far too much of that in Ireland already. I do not think the gospel can be propagated by storm. But I think that the legitimate and *inoffensive* means of 'revival meetings' should be used in every neighbourhood to call attention to the subject. It has been by these means, and *through a chain of Presbyterian churches*—and 'let their own works praise them in the gates'—that the revival has come so near to us; and may we not hope that the experience which the Church has acquired during the past year may enable it to conduct such meetings with fewer drawbacks to their utility? As to the legitimacy and expediency of availing ourselves of the assist-

ance of recent converts at such meetings, and more especially of those whom the Lord may have converted in a remarkable manner, I entertain no doubt. In fact, the movement is a movement of *the people*. It seems to be a plain and unquestionable matter of fact, that 'converts' have been God's chiefly honoured instruments in extending the work in the North, and such being the case, it can scarcely become us to forego their assistance in endeavouring to extend the work to the South. As an instance of blessing attending the efforts of 'converts,' I quote the following words from a letter from an experienced and devoted clergyman in these parts. He says :—'*Since revived persons visited my parish, several persons have been awakened in a very remarkable manner ; meetings are held every night, except Saturday, besides my Wednesday meeting, which is well attended, at three o'clock, and the congregations on Sunday are greatly increased. Last night there was a large meeting of persons, young and old, who had been awakened. . . . Notwithstanding some mental visions and dreams, there is no dreaming or visionary conduct in their every-day life.*'

*Another Visit over the Borders.*—"On the 27th of last December I received the following communication from the minister of two united parishes, one in the county of Cavan, and the other in the county of Meath :—'*At Sunday school, yesterday (Christmas) evening, one of the young men proposed that I should announce Friday, the 6th of January, as a day of thanksgiving for those who have been awakened in this parish—will you kindly come and help us on that day ? The idea suggested itself to a young farmer over his spade in the field. The young men propose to make contributions on the thanksgiving day for any object I recommend.*'

"I gladly acceded to the above request. The meeting was held in a school-house, and though the day was severe the house was crowded ; the congregation was composed almost exclusively of small but independent farmers. The minister of the parish having opened the meeting with a hymn, and the litany of our Church, and having alluded to the occasion of the meeting, called upon eight persons in succession to offer up prayer, and

address the meeting. Of these eight, the first seven who were called upon were laymen. Six were farmers, or farmers' sons, all of whom, with one or two exceptions, have been 'revived,' or, to speak more correctly, 'awakened,' within the last few months. The prayers were fervent and simple, the addresses earnest and scriptural; the singing not only general, but very unusually good; but what appeared to me the peculiarity of this meeting was the marvellous propriety of both the matter and manner of the newly-converted speakers. There was no affectation—nothing to offend the most fastidious ears. In proof of this, I may mention that, when on my way to the meeting, in company with two well-educated young men, one an undergraduate of the University of Cambridge, the other of Dublin, I said, 'It is probable some persons who have not had your educational advantages may address the meeting, and you must put your good taste in your pocket, and not be surprised if you hear some expressions to which you are not accustomed.' At the close of the meeting these young men assured me that there had not been any occasion for my caution, as nothing had been said that could have offended the politest ears. The nearest approach to anything of the kind which I can recollect, was when one of the speakers assured the meeting that the present was the 'handiest time for turning to the Lord.'

*"Shooting the Goose."*—"Some very strange things were stated. One of the young men said that on the Christmas-day before last he had been 'shooting the goose' instead of being at church. He alluded to a cruel custom which had been in this parish, of tying a goose by the leg to some fixture; a penny a shot was charged for firing at this goose, and the goose became the property of whoever shot it dead. The distance of the shooter was such as to prevent this occurrence taking place very speedily, and the poor bird generally lay with broken wings and broken legs long before it was actually killed. This young man told us that he had had a long look-out for such sport this year, for that on Christmas-day 1858, he was aware that Christmas-day 1859 would fall on a Sunday, and he knew that, for decency's sake, they could have no shooting the goose on that day; but that



he had comforted himself and his companions with the thought that the goose might be fired at on 'old Christmas day,' that is, the 6th of January ; yet, marvellous to relate, on that very day which he had so looked forward to, there he was, instead of shooting the goose, standing up before that large congregation, thanking God for the wondrous change that had come over him and almost the whole parish. Another of the speakers told us that he had been a 'red-hot' Orangeman ; that on a certain Romish festival, he was returning on horseback drunk from the market ; that a bonfire in honour of the saint was blazing in the middle of the road, through which he endeavoured to force his horse, using at the same time, a wicked and vulgar expression respecting the Pope, but now he loved his Roman Catholic neighbours, and would not willingly offend any one of them.

*A whole Family Surrendering to Christ.*—"The head of a family at whose house a meeting had been held, was reading an account of 'the revival' elsewhere : one of the daughters went away, and throwing herself on her bed, lay there for an hour in an agony of prayer. This was a decidedly 'stricken case,' and the young woman has since exhibited all the marks of the 'new creature in Christ Jesus.' A few perches distant from this house there lives a brother's family. When the young men of their house (four in number) heard of the happy change which had taken place in their cousin, they went to visit her, and on their way knelt down to pray ; but when they reached the house, and while there, they felt their hearts as cold as ever, although religious exercises were going on all the time, and they returned unimpressed. On their return home, they had their own family prayer, after which, all, except one boy who remained at prayer, went to their beds. The boy who remained at prayer soon experienced great distress of mind, on perceiving which, his mother went and knelt beside him, and then the father. The other sons, who had retired, on hearing unusual prayer, came one by one from their beds, only partly dressed ; the youngest boy, his father told me, came with nothing on but his shirt, and that he covered him with his own coat ; in this condition they all simultaneously engaged in prayer, and at that time the whole

family was, as they believe, enabled to surrender themselves to Christ. The heads of these two families (brothers) had been on bad terms, and quarrelling about land for three years, but now are on the happiest terms with each other.

*The Moral Results.*—"The following occurrence took place between three brothers, two of whom had been for eight years on bad terms with the other, because of his having taken a farm which they conceived they had a right to. (Those who know the murderous results which so frequently attend agrarian quarrels in Ireland, will know how to estimate it.) The man who had taken the farm, while engaged in family worship, became unhappy, and on his wife asking him the cause, he turned to Matt. v. 23, 24—"If thy brother hath aught against thee," &c., and, pointing to the passage, said, "That is the cause." His wife replied, "Then why don't you act upon it?" "Will you come with me?" "I will;" upon which they both rose, and went with the literally open Bible to their brother's house, which was close by. He met them at the door. His brother then said, that since the grace of God had reached his heart, he could not be happy while on bad terms with him, and pointed to the above-mentioned passage in the open Bible which he held in his hand. On reading it, his brother was affected to tears, and kissed him. He then asked him if he would like to make friends with the other brother, and that if he would, he would send for him. The other brother was accordingly sent for; the same Scripture was shewn to him; he also was affected to tears, embraced his brother, and a similar reconciliation took place with him on the spot. These three brothers have since continued on good terms; two out of three now partake of the Lord's Supper, which only one of them did before, and all three have commenced the practice of family worship. The following is perhaps a less perfect example:—A convert said, after returning from the first fair he had been at after his conversion, that 'he never was so hard put to it as to sell the cow without telling a lie about the milk.' Several Roman Catholics living in Protestant families have been deeply 'affected.' I conversed with one most intelligent convert, now regularly attending the

church ; and impressions tending to good have unquestionably been made on many others. For instance, the following conversation relative to certain young men who had been converted, under most remarkable circumstances, occurred between some Roman Catholic labourers in the employment of a farmer, who repeated it to me :— ‘ —, didn’t you say the revival was the devil’s work ? ’ ‘ No, I didn’t. ’ ‘ Then, what did you say ? ’ ‘ I said I couldn’t understand it at all. ’ ‘ Then, some of you said it was the devil’s work ; and I say it can’t be, for see —, and others,—the devil wouldn’t bring such a change over them ; *and what’s more, even we ourselves, when we see the change in them, can’t sin as we used to do ; and, signs on it, we haven’t the penance we used to have !* ’ The respectable farmer who heard this conversation, told me that he was so affected by the testimony to the power of religion which these Roman Catholics gave one to another, that he was obliged to leave them.”

Here we must close this portion of our narrative of the progress of the movement in Ulster. There is reason to believe, however, that it has not been altogether confined to our northern province, but has, to a greater or less extent, been taking a direction southwards. In the county of Longford, which is in Leinster, there are not wanting indications of its presence ; and there, too, the brethren report, that some of a higher class in the community have been brought under the gracious influence.

In the metropolis itself there have been evidences of an unusual interest in the things of God. Meetings for prayer and fellowship, on a scale unknown before, have been lately held ; and in the minds of the Protestant community there is a growing anticipation of better things to come. In Kingstown and its vicinity some have been already gathered in, and the labourers are rejoicing in the prospect of a still more abundant harvest.

In Munster, too, although there is not a plenteous rain, yet drops of the shower are falling upon the pastures of the wilderness. In the city of Limerick, in particular, there would seem to be the commencement of a time of hallowed visitation. In

the Presbyterian church, under the ministry of the Rev. David Wilson, there have been delightful evidences of a deepening spirituality; and, especially at communion seasons, there has been sweet and refreshing Christian fellowship. An evangelical union for prayer, into which the ministers of the Independent and Wesleyan churches have cordially entered, is in efficient operation, and the best impression has been produced on the public mind by the edifying spectacle. On the second week in January last, when the concert for prayer was general, the several congregations with their pastors were seen to flow together to one place at special services, and to meet for prayer and praise as one body in Christ. In the Independent chapel there are held nightly and protracted meetings, at which many are represented to have been brought to the enjoyment of perfect peace. And so this ancient city is opening its gates to that Celestial Visitant, who, in whatever heart or home He finds an entrance, brings with Him a satisfying and abiding joy.

Are we not warranted in the belief that the light of a better day has dawned upon our country, and that the period is not far distant when the whole land shall be illumined by its hallowed radiance?

[For full congregational returns from all the counties of Ulster, see Appendix E.]

As these sheets are passing through the press, I have received, from the Rev. J. Denham Smith of Kingstown, a little volume, (just published,) in which he narrates the progress of a remarkable work of revival, not only among his own flock among persons of all ages, but among a class of men who have too often been unhappy wanderers from the fold—the sailors of the port. The crews of the express boats *Telegraph* and *Cambria*, plying across the Channel, are especially alluded to as having become the subjects of a gracious influence. The following extract is deeply interesting:—

“It would be impossible to describe all the happy scenes on board these boats.

“Lord’s Day, December 3, will be long remembered. It was the day when Roman Catholic Kingstown was assembled in sympathy for the Pope. There was within sound of that meeting one in the open air, convened for prayer. There, on the bended knee, and beneath the chill skies of December, the newly awakened and converted were pouring forth their warm, loving prayers, that God, in mercy to us, would send forth His own Spirit into the hearts of all—Protestant, Nonconformist, and Romanist alike. This meeting was held at the New Pier. There was no pre-arrangement. Providence alone had driven it to the open air. At the usual hour for divine service on board, it became evident that hundreds could not avail themselves of the ordinary accommodation. For long months the saloon, passages, and stairs of the steamships have been too strait for the crowds that assemble. By request, the whole mass of the people resorted to the deck, which was partly covered and partly open. The scene on board and on shore was one of great interest. There was no noisy excitement, no declamatory violence, no cold formality, no pharisaic sense of sect or party, but one calm and continued manifestation of the Spirit of God in prayer. An earnest and solemn appeal was made by one of the speakers, on the value of the human soul, the brevity of time, the nearness of eternity, of heaven and hell; on the value of the knowledge of the Lord Jesus Christ, and the preciousness of its present experience, as well for life as for death. A letter to the captain was read, and a short sermon preached. At the call for prayer for the outpouring of the Holy Ghost on Kingstown, Dublin, and the towns and villages around, one after another, sailors and landsmen, in calm and orderly succession, commenced to pray. Some who prayed were the newly converted. Never were more earnest supplications uttered, under similar circumstances, in Kingstown. . . .

“On the 11th of the same month a still more remarkable day was given to the friends of prayer on board the *Llewellyn* city of Dublin steamship, as she lay alongside the quay, near the railway station. The service on board this boat commenced about three o’clock. The fore-deck was filled, and a large com-

pany of all ranks and creeds ranked themselves along the pier, who listened with marked attention to the addresses and prayers. A Roman Catholic priest was present during the sermon on the words, '*Ye must be born again.*' This service concluded at four o'clock, when the *Llewellyn* crew joined the crew of the express boat, and sang hymns together, one of the *Llewellyn* sailors bursting forth into prayer. The weather was peculiarly favourable for this open-air service, and many came away rejoicing at what the Lord was doing. A minister of the Established Church offered up prayer at the close. It was mentioned at the noon prayer-meeting, by the president of that meeting, that he had seen more of the *distinct manifestation of the Spirit's work in Kingstown*, since the previous Sabbath, than he had seen in his whole life before, excepting the last three months, when the revival may be said to have commenced there.

"The happy condition of these sailor-brethren is thus characteristically referred to by one who was lately crossing with them—an observant passenger—the Rev. C. H. Spurgeon, in his discourse, January 26, 1860 :—

"The most pleasing thing I have seen is this. Hervey once said, 'Each floating ship a floating hell.' Of all classes of men, the sailor has been supposed to be the man least likely to be reached by the gospel. In crossing over from Holyhead to Dublin and back, I spent the most pleasant hour that I ever spent. The first vessel that I entered, I found my hands very heartily shaken by the sailors. I thought, 'What can these sailors know of me?' and they were calling me '*brother.*' Of course I felt that I was their brother too; but I did not know how they came to talk to me in that way. It was not generally the way for sailors to call ministers brother; and when I made the inquiry, 'What makes you so kind?' 'Why,' said one, 'because I love your Master the Lord Jesus.' I inquired, and found that out of the whole crew there were but three unconverted men; that though the most of them had been before without God, and without Christ, yet by a visitation of the Spirit of God they had all been converted. My heart was lifted up with joy, to think of a ship being made a floating church—

a very Bethel for God. When I came back by another ship I did not expect to see the like, but it was precisely the same. The same work had been going on. They told me a story of a gentleman who stood laughing when a hymn was being sung, and one of the men proposed that they should pray for him. They did, and that man was suddenly smitten down, and began on the quay to cry for mercy, and plead with God for pardon. 'Ah ! sir,' said the sailors, 'we have the best proof that there is a God here, for we have seen this crew marvellously brought to a knowledge of the truth ; and here we are, joyful and happy men, serving the Lord.'"

In the Irish metropolis itself, there have not been wanting unusual indications of spiritual awakening.

"For some months past," says a Dublin paper, "a meeting has been held in the Dorset Institution, at which Mr Smith of Kingstown has presided. The place soon became too strait ; and a gentleman who frequented the meeting offered one hundred pounds for defraying expenses which may be incurred by assembling in the Metropolitan Hall. The result already has been truly astonishing. A correspondent writes :—' At the first meeting more than a hundred souls were brought under the arresting and convincing power of Divine truth. At the second meeting the same ; and the third day a greater number. The hall, which holds three thousand, was filled. Men, women, and little children were weeping in anxiety for salvation ; and many went away rejoicing, having found Christ. One day last week the meeting lasted until the lamps of the hall were being lighted for the evening service ; and on another day it did not terminate until past six o'clock in the evening, when many went away reluctantly, being stricken and miserable in mind on account of sin. The meetings at St John's Church (Rev. Mr Marrable's) and at Kingston (Mr Smith's) have become overflowing.'"

"Such, then," to adopt the language of Mr Smith himself, "is the beginning of this time of awakening ; its end is not yet ; the cloud is increasing on every hand, and some riper day may indicate the result. Meanwhile, these are but parts of a great whole. The spiritual awakening in New England, the United

States, and Canada ; in North and South Wales, in parts of England and Scotland, together with the green verdure dimpling over here and there a spot amidst the arid wilds of Connaught, Labrador, New Zealand, and the Hebrides, portions of France, Spain, Portugal, Germany, Norway, Sweden, Syria, Turkey, Russia, India, Italy, and even Rome itself, are all the work *of the God of all grace*, and are parts of the one great scheme in which are united, according to the everlasting counsels, the blessing of man and His own supreme glory."



## CHAPTER XVIII.

### THE REVIVAL AND THE ROMAN CATHOLICS.

The Experiences of the Last Quarter of a Century—Labour and Success—The Revival the most Potent Agency—Cases—The Crimean Soldier—Two Females and a Male Convert—An Aged Female—The Boy who Battled for his Liberty—The Lost Token—The Drunken Beggar—The Woman who had Married a Presbyterian—The Stammerer Cured—The Woman who was a Sinner—The Maid-servant at the Fair—The “Wild Arab” Tamed—The Girl of Thirteen—Taught by a Tombstone.

FOR the last quarter of a century the several Protestant churches in Ireland have been engaged in earnest efforts for the evangelisation of the Roman Catholics of that country. At the period of the famine, about fourteen years ago, when the hand of the Almighty lay heavily on the land, a door of access was opened to those districts which, in the south and west, had suffered so severely from the calamitous visitation. Agencies were thenceforward employed, and enterprises undertaken, some of them on a large and expensive scale, for the dissemination of Protestant truth; and there is reason to believe, that for some years subsequently many were led to renounce the system of Romanism, and to embrace the tenets of a purer faith. Of late there has been comparatively little to report of success in this department, unless whatever may have been realised among the youthful portion of the population through those industrial and educational appliances which, especially in Connaught, have done much to elevate the general community. The great awakening, however, by which a

merely nominal Protestantism has been made to glow with a new life, has brought Divine truth into vital contact with the minds of many who have heretofore been immersed in Romish ignorance; and has guided along the upward path many who were groping amid the thickest darkness. Some of these are noble specimens of Christian consistency and steadfastness, who, amid many trials and seductions, have already proved that they count all things but loss for the excellency of the knowledge of Jesus Christ.

It is impossible to compute the number of this most interesting class of converts. In many cases, as stated in the returns with which I have been favoured, individuals have been spirited away from their respective neighbourhoods, and placed out of the reach of all those influences under which they had given hopeful evidence of being brought. In others, and these, perhaps, the majority of instances, the first transient impressions were speedily effaced, and the parties so affected returned to their former spiritual allegiance. The practice too generally adopted of making public every case of secession from Rome, inspired its votaries with fresh vigilance, and alarmed the priesthood into the employment of all their artifices by which to win back the neophytes, and to assert over them their own exclusive jurisdiction. To this it is to be added, that, knowing little of gospel truth before they became alive to the importance of eternal things, even the best of those who "came out" from the old system by which they were enslaved, required much careful training and instruction before they could be admitted to the participation of Christian privilege.

It is wonderful, however, how, notwithstanding the operation of such varied and adverse influences, so many were intelligently enabled to relinquish their ecclesiastical relationships, and to embrace the simple truth as it is in Jesus; how all at once they turned away from human mediators, and, with loud cries for mercy, did homage to the only name by which the sinner can be saved; how, in despite of social ties and petty persecutions, they persevered in waiting upon God in a form and manner which not long before they would have utterly abjured; and

how so large a number have been enabled to witness a good confession before many witnesses, and by the quiet force of an exemplary demeanour, to stop the mouths of gainsayers.

In the returns alluded to, I have received the most satisfactory assurances, after making full deduction for all dubious cases, of the genuine conversion, so far as man can judge, of several hundreds of Romanists, and that only in connexion with a single section of the Protestant Church. The following selected instances are taken from the several communications with which I have been furnished :—

*The Crimean Soldier.*—The first case is that of one who gave good evidence of genuine conversion, both in life and death. It is supplied by the Rev. Joseph Barkley, of Carnmoney, county Antrim. “He was a soldier, who lost his health by exposure to cold in the trenches at the Crimea, and was discharged in consequence. He returned to his native place an enfeebled and broken down man, though still in the prime of life, but without pension or other means of support. Two years ago he was supposed at the point of death, and was told by both doctor and priest that he had but a short time to live; on which the poor fellow burst into tears, and besought the Lord to spare him a little longer, ‘to make his soul,’ as he expressed it. His prayer was heard, his health in a measure restored, and his soul saved in the following manner :—A young man, who had himself been brought to Christ during the revival, set his heart on converting him to Jesus. He spoke to him about his soul, and, as the soldier had never learned to read, he spent night after night instructing him out of the Scriptures in the way of salvation, and uniting with him in prayer for a blessing upon it. The other converts were also exceedingly attentive to him, meeting almost every night in his little cabin, which consisted of a single apartment, for prayer, and supplying him out of their own scanty means with all the necessaries of life. They loved him as a brother, and it was a very beauteous spectacle to see the deep interest they took in his welfare. God at length crowned their efforts with success. The Spirit was given in answer to prayer, and he was now enabled to rejoice in God

his Saviour ; and seldom has it been our lot to witness, even among Protestants, deeper piety, or more unfaltering faith in the finished work of Christ, than was exhibited by the Crimean soldier prior to his death. He wore gradually away, and at last fell asleep in Jesus ; charging his wife, before his departure, not to permit the priest to visit him, and to embrace the faith that he died in, if she would meet him in heaven ; and leaving, as his parting legacy to his kind Christian instructor, the appropriate and expressive words, though he knew not where to find them, having never learned to read, ‘Let him know that he who converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins.’ That poor soldier, no one who saw him in his last moments can doubt, is now before the throne.”

*Two Females and a Male Convert.*—These cases are supplied by the Rev. F. Buick, of Ahoghill, in the same county. “Several Roman Catholics in this district who felt the revival, are keeping firm to Christ, and are growing in Divine things. Some of them, who were bigoted in their former faith, hostile to the truth, and far from what they ought to be, are now amongst the loveliest specimens of a living Christianity. With the change of their hearts, their views and characters, there is a most pleasing change in their outward person. The love of Jesus, of His Word and ordinances, is now intense. One of the same persuasion, brought up in the glens of Antrim, was dark, and ignorant, and gloomy indeed. She was brought under conviction, and led to Jesus. Forthwith she was severed from her former faith, and light gradually began to cast its bright radiance on her features. She felt very powerful bodily manifestations, being unable to speak for several days ; but during this period she made rapid advances in knowledge. When directed to Jesus—when she got glimpses of His love—when persuaded of His willingness to save even the chief of sinners—and when assured that, in believing on Him, she should not perish, but have everlasting life, her countenance assumed a heavenly appearance of light and beauty, filled with joy unspeakable, and full of glory. She is now an earnest worshipper in a Presby-

terian church, and of the reality of her change her neighbours entertain no doubt. Another woman of the same persuasion, who was a regular bigot in her way, has been converted in the revival. Her hold of Rome has been broken; and her prayers for her former guides are most earnest and special. She is in terror lest her people should force her to return home, well knowing that they would confine her, in order to compel her to go back again to her former faith—but against this she seems fully determined. A young man, brought up in the same religion, happened to attend worship in our church on a Sabbath when there was a powerful movement among the congregation. Many were stricken, and most of the worshippers on that day were moved to tears. After his return from the house of God, and when in a family where the revival had entered, he was stricken; and when visited, he was found pouring out a stream of holy and earnest prayers to Jesus, as the Saviour of sinners. On a Bible being put into his hand, he said he would ‘never let it go.’ Thenceforth he has been an anxious inquirer. His progress in Divine things became astonishing. His gifts of prayer, and praise, and of exhortation, are truly wonderful; and his delight by night and day now, is in continuing to exercise them, and in trying to win sinners to the Saviour. His path is like that of the just, shining more and more unto the perfect day.”

*An Aged Female.*—The next case is one which also occurred in the county Antrim. Going to visit one day with a brother minister, Mr Simpson of Portrush was met by a young woman, who thus accosted him:—

“Mr Simpson, when are you going again to visit the Widow S——?”

“I am just on my way there; have you any message for me?”

With quivering lip and tearful eye she walked along, and made no reply. The two ministers followed in silence after the weeper, not wishing to interfere with the sacredness of her grief. By and by Mr Simpson came up, and addressed her:—

“Please who are you? and have you anything particular to say to me?”

“Oh, I am wife to A. C——, and the old woman was very

uneasy in her mind since she heard you at Widow S——'s house, and wants you to go back again."

The "old woman" referred to was so wedded to the Romish system, that she had been known to rush out of a house in which a Presbyterian minister was about to kneel in prayer.

"You don't mean to tell me that *she* wishes to hear me, do you?"

"It's true enough, sir. She bade me call on you, and inquire when you would be up; but I didn't know how I could even go to your door after what I have done."

"Why, what's the matter? what have you done?"

"Oh! I was once a Presbyterian, but married a Roman Catholic, and have gone to mass with him, and had my child christened by the priest."

"Bad enough."

"Yes, very bad; but of one thing I'll assure you, if God spares my health and life, my foot shall never cross a mass-house door again."

A fresh gush of tears came, and she sobbed convulsively. After a little quiet, Mr Simpson, who himself was not a little moved, invited her to come over with her aged relative to the house in question, to which she readily assented. The place was filled, as usual when a minister was seen to enter any house on such an errand. The portion read was the 103d Psalm; and in the remarks made, it was particularly urged that each should be led to ask that he might be enabled to say, "Bless the Lord, O *my* soul." The exercise in due time terminated, and the minister retired.

Calling after nightfall at another house in the neighbourhood, Mr Simpson found that its principal inmates had gone to pray with the Roman Catholic old woman who so earnestly desired to hear him in the morning, as she had been very unhappy. In the after-part of the day she was outside her little cottage, when a perfect flood of light, as she imagined, bathed the dwelling; and rushing in, she raised a wild cry for mercy, and fainted away. It was not to the Virgin that she poured forth her plaint, but to Him who alone can hear and give deliverance.

At eleven o'clock that night, the foot of the Presbyterian minister crossed her threshold, and as soon as her eye fell upon him, she exclaimed, "Oh! I *can* say, sir, before I sleep, 'Bless the Lord, O my soul.'" Beside her on the bed lay an open Bible, the symbol of her new faith and hope, though she could not read a syllable. The 103d Psalm, at her request, was again read, and thanks were offered to Him from whom she had obtained mercy.

The younger woman, who had borne the message of the morning, seeing the change so divinely wrought, especially on the unhappy temper of the aged female, was convinced also. "Both have since been received," says Mr Simpson, "into the communion of the Presbyterian Church, and are, so far as man can judge, walking in the commandments and ordinances of the Lord blameless."

*The Boy who Battled for his Liberty.*—This case is thus introduced by the Rev. James White of Carrickfergus :—

"We have had some interesting cases of awakening among Roman Catholics. One young lad, who had been brought under conviction while a servant in the employment of a hearer of mine, has been spirited away I know not where. Poor boy! I fear it has been made impossible for him to follow the convictions of his own awakened conscience. Another boy, after braving a storm before which many an older head would have quailed, has battled successfully for his liberty, and is now prosecuting his studies at the R. B. A. Institution."

The latter case here referred to is one of peculiar interest. The name of the lad is Costello, and the circumstances are well known in Ulster through the public press, as brought out in a judicial investigation; as the result of which, his own mother, who had grievously maltreated the youth, was obliged to give security to keep the peace towards him. He had been a subject of the awakening in his native place, and had received such treatment as is too often shared by those who assert their independence of the yoke of Rome. In his evidence before the bench of magistrates, and in a letter subsequently in a Liverpool publication, Costello made, in substance, the following statement :—

“On the evening of the 3d July, my mother having along with others taken me home by force, they all began together to try to influence me. One said I should be put behind the fire and burned; others attempted also to put me in bodily fear. A person who was stopping in the house, more reasonable than the rest, said to them, ‘You cannot resist the Almighty. If the boy desires to go to meeting, (the Presbyterian worship,) let him; if he wants to go to chapel, (the Roman Catholic,) let him go.’ But they would not consent to that at all. Searching my clothes after I had gone to bed, they found a little hymn-book in my pocket, which they burned. My mother came into the room in which I lay, not yet asleep, but pretending to be so, and sprinkled me with holy water. When I awoke in the morning, I began to sing little hymns which I had learnt out of the book they burned. My mother bade me desist, but I persevered until she gave me my own way. I then got a New Testament, and began to read in bed; whereupon one of two ladies who had come in, said that it should be burned too; the other said, No; she would rather bury it. Again, when they had left, I sang some hymns; whereupon my mother seized a heavy stick, and began to do as she had been instructed by the priest, who, when sent for the day before to see me, did not come, but sent a message to them to beat me with a stick, and throw a bucket of cold water over me. I strove, as well as I could, to defend myself, but after a struggle I sank resistless on the bed. I was sorely hurt; but I blamed the priest, not my mother.

“After a while my strength recruited, and the priest came. He began to laugh, and mock, and scoff at the revival—speaking of a mustard blister and the asylum as the best cure for it. I quoted part of the New Testament in the second chapter of the Acts, when he immediately said, ‘How do you know that that is the word of God? If you prove to me that any part of the Bible is the word of God, I’ll give you £200.’ ‘Well, sir,’ I said, ‘I can’t prove anything; but since you don’t believe the Scriptures, I need not talk to you.’ The holy water being run out, my mother asked him to make some more; and then he



spent some fifteen minutes at the holy water at the bed-side. So I got rid of him. Others coming in, one asked me to say my prayers, which I said on till I came to the 'Hail, Mary!' which I skipped, and came to the apostles' creed. 'Hail, Mary!' cries the other. 'No,' said I, 'no "Hail, Mary!" for me;' and with that my mother began again with the stick, at the bidding of this woman; but I forgive her, for she acted as she was told. In the scuffle the candle was blown out, and on its being lighted again, the person before mentioned drew me towards her, and made me say the Popish prayers. If I had not said them, they would have all but killed me; and with this I conclude. I have not penned half of the things against them, for they have gone out of my mind."

And this scene was enacted in the middle of the nineteenth century, not in Rome or Naples, but in the North of Ireland, and within a distance of only seven miles of the capital of Ulster! It is gratifying to know, as stated by Mr White, that the victim of such cruelties has escaped out of the hands of his tormentors, and is now receiving the benefit of instruction in one of our principal educational institutions.

*The Lost Token* is thus stated by Mr Matthew Patteson of Edinburgh, to whom it was communicated when on a visit to his native country at the period of the awakening:—

"A Roman Catholic woman returning from the town of B—, in the County Antrim, on a Saturday evening, saw something shining on the road. She had never seen anything like it before. 'I don't know what it is,' said she; 'but it is for *luck* any way,' and she put it in her pocket. Next day she looked at it, and read, 'This do in remembrance of me,' (Luke xxii. 19.) She thought on these words—what could they mean? It must be something about Christ. On Tuesday night she was prostrated in her own house, under deep conviction of sin, and cried to the Lord Jesus to have mercy on her soul. Her husband proposed to send for the priest. 'No, no,' said she, 'no one can do me good but Jesus Christ.' Her husband still persisting, she said, 'If you send for any one, send for the Presbyterian minister.' He was sent for, and on arriving he saw in a

moment what was the matter, and said, 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.' 'Him that cometh unto me I will in nowise cast out.' He offered up a short and simple prayer, and left. Some days after, he saw her again. She was quite composed. He asked her, 'Had she been at any meeting?' 'No.' 'What, then, led you to think of your sins?' She mentioned the above particulars, and drawing something from her pocket, added, 'It was this did it all.' Looking at it, he said, 'This is one of my communion tokens; some one returning from the Saturday sermon must have dropped it.' He explained its use as a sign of church-membership, and that they were returned by the parties when seated at the communion-table, adding, 'We have a limited number of them, and are anxious they should not fall into wrong hands; and as it is of no use to you, I will feel obliged to you for it.' 'Oh, no,' she replied, 'I cannot give it you. I will never part with it till I put it into your own hand sitting at the communion-table.'

"Are not God's ways very wonderful? The losing of a token the finding of a soul! What a powerful preacher is that bit of lead! and what an exciting sermon the words, 'This do in remembrance of ME!' when they are blessed by the Spirit of God."

*The Drunken Beggar* is mentioned in a few words by the Rev. J. M. Rogers of Kilrea, County Derry:—

"One of our converts was a Papist, a beggar, and a drunkard. He persists in attending most regularly our public services and prayer-meetings—though, on principle, we have not given him, till now, any congregational aid. He never takes intoxicating drink of any kind, though offered money to use the smallest quantity. He is proof, as I believe, through grace, against ridicule, temptation, and persecution."

*One who had Married a Presbyterian* finds a narrator of her interesting story in the Rev. Alexander Minniss of Saltersland, County Derry:—

"Sarah Kennedy was married to a dissolute man, whose name she bears, some years since. Her husband was a nominal Presbyterian, but by his godless habits gave melancholy evidence of the utter absence of all religion. His wife was brought up a strict Roman Catholic, to which system all her connexions belong. After her marriage she occasionally attended public worship in our congregation. Her presence there did not result from any love to the truth, or any change in her religious views, but merely from a slavish fear of her husband, by whom she was sometimes constrained to attend. This was still further evinced by the fact, that when I sometimes called at their house, I could easily observe that she had very little regard either for me or my religious principles. Matters went on in this way for a year or two after their marriage, when eventually they gave up all connexion with us, and sank into a state of absolute heathenism, both alike neglecting all ordinances, and the husband, in particular, becoming addicted to the vilest habits.

"Early in June last, she who is more particularly the subject of the present notice, was stricken down at a meeting in the neighbourhood, though not conducted by me. I had not seen her for two or three years before that time. It seems that when visited in this way, those who were about her offered to send for a priest or any clergyman of any denomination she might desire. She stated that her wishes were that I should be sent for. With as much promptitude as possible I visited her habitation, and found her weak in body, and much distressed in mind. After a considerably lengthened interview, I left her in an improved condition, not only in relation to peace of mind, but even apparently in regard to bodily strength.

"From that time forward, she began to attend, with the utmost regularity, our Sabbath services, our evening meetings, and our classes for the instruction of the young. She was grossly ignorant, not having been taught even to read. Her desire for knowledge appeared very earnest, and her progress satisfactory.

"Matters went on in this way until about the end of August,

when, apparently in great anxiety, she came to me one Sabbath morning, to say that she desired to speak with me. The object she had in seeking an interview was to narrate to me a dream that she had had on the previous night. She dreamed that four angelic-looking beings came into the room where she was, and sang a portion of the 40th Psalm, and enjoined her to persevere in the course she was pursuing. I gave her what instruction on the subject I considered salutary—telling her, that although we are not to regard dreams as prophetic, yet God may even in sleep superintend the imagination for good and useful purposes, and endeavouring practically to apply the truth in her case. On the Wednesday following she came to me again, and stated, that during the preceding night she had had a vision similar to the other, in which she was enjoined to come to me and desire to be baptized. She also imagined, that statements of an encouraging character, such as have been already mentioned, were made to her. To specify these particularly would, however, occupy too much space here. In some cases, she imagined that these supposed visitants read portions of Scripture—in other cases, that they sang certain Psalms—in other cases, that they conveyed salutary admonitions on the subject of prayer and other duties. In all cases, however, the adjunction in regard to baptism was repeated. From that time she became intensely anxious to receive the ordinance of baptism. Her views on the subject were perfectly correct. She often stated to me that it was not owing to a belief that it would save her soul that she desired to be baptized; but owing to the fact, that having had the ceremony administered according to the form of the Church of Rome, she had never been scripturally baptized. As the baptism of a Romish convert was a new thing in our church, before giving her any promise on the subject I consulted a distinguished father in the neighbourhood, and some of my brethren in the ministry. They all agreed, that when I was satisfied with her profession and attainments, I should administer the ordinance. For some weeks she waited carefully on instruction. I was pleased, and even astonished at her progress. At length I examined her in the presence of the session, after our Sabbath

service, and having received their approval, on the succeeding Sabbath, in the presence of the assembled congregation, administered the solemn rite. After that, at our communion in the month of November, I had the peculiar gratification of admitting her for the first time to the Lord's table, in company with a considerable number of the young of our charge, who had made a consistent profession of having received a saving change.

"It is with great gratification that I am able to add, that the profession of this woman is still marked by the most unswerving consistency. I believe she bears the most unmistakable fruits of genuine godliness. I shall mention some of the more prominent :—

"*Love to the People of God.*—Her affection for them seems to be of the most genuine character, and their society and converse appear the source of the utmost gratification. I cannot express the satisfaction I have myself felt in visiting her humble home.

"*Usefulness.*—Her husband, who was one of the most reckless men in the whole community, has now been completely changed. He also was admitted to the Lord's Supper, for the first time, on the last occasion. I believe the influence of her example and admonitions was blessed by God as the instrumentality in leading to this change.

"*Sterling Integrity.*—Owing to imprudent habits during past years, they had contracted debt. Their creditors were disposed, I believe, to give up their case as hopeless. Since this change, however, by great self-sacrifice they seem determined to act honestly. It would be injustice not to add, that, with all this outward pressure and straitened circumstances, I have been astonished at the liberality they seem disposed to exercise in the cause of God.

"*Regularity of Attendance on the Means of Grace.*—During the past winter, notwithstanding all its extreme severities, her attendance at the house of God has even surpassed what might have been expected. Though but thinly clad, the most inclement days did not keep her away from the sanctuary. She

seemed to be present also, not in form merely, but most truly in spirit.

*"A Spirit of Forgiveness.*—In the population of this district there is a considerable Romish element. Her friends and neighbours bitterly opposed her, and chiefly in regard to the matter of her baptism. Not a few of the careless belonging to all denominations were disposed to scoff. In all cases, when speaking of this cruel treatment, I never saw anything like the existence of a vindictive spirit on her part.

*"Prayerfulness.*—Her intimate acquaintances testify how much she delights in prayer. When the imperfect accommodation of her humble home may not have been able to secure her from intrusion, she has been known to retire to some secluded place outside, that there she might more uninterruptedly hold communion with God. In such a situation as this she has been accidentally met with, prostrated before a throne of grace.

"Such, together with many others that we might specify, are some of the fruits that attest the reality of a change effected by that God who is 'wonderful in counsel and excellent in working.'"

*The Stammerer Cured.*—This is the very remarkable case of a young man, David Creswell, respecting whom I have made the fullest inquiry, and whose history is as follows:—

He had come to Moneymore from Derry, his native place, in very sad plight, seeking work as a stone-mason; and calling at the house of a kind-hearted Wesleyan, his miserable appearance bespoke the sympathy of its owner, who first supplied him with a little food, and afterwards found him suitable employment. Although he had been addicted to intemperance, which had reduced him to his deplorable state of destitution, he conducted himself with much propriety during his sojourn in the place, and there became the subject of a spiritual change, which gave a new direction to his entire future life.

Nothing is more remarkable in the case of Creswell, after his change, than the removal of a natural impediment which at times deprived him of the power of intelligible utterance. So painful was it to witness his ineffectual attempts at articulation,

that when he has called at a house to deliver a message, the person whom he addressed has been known to retire to some other apartment on the pretence of business, only to find, on his return, the messenger still labouring to announce his errand. With this constitutional defect he was also unhappily addicted to the use of profane language, interlarding his discourse, so far as his stammering tongue permitted it, with words of blasphemy. When Moneymore was visited by the awakening, he would attend the meetings, but only to hang about the outskirts and indulge in mockery.

On the night of Sabbath, the 19th of June, he was passing, at a late hour, the open door of a private house in the village, and heard a voice engaged in fervent supplication, and the name of Christ was used in it so impressively and tenderly, as to arrest for the moment his errant footsteps. He felt constrained to enter; and in a short time found himself among the domestic group, and uniting with them in the outward form in prayer. When the exercise was ended, and the Rev. Dr Barnett, by whom it was engaged in, rose to depart, he left along with him, —keeping at a distance, to avoid the possibility of personal communication, but resolved to follow him to another dwelling where his presence was desired by some of its anxious inmates. Just then the arrow of the Almighty pierced his spirit, a strange, bewildering terror took possession of him, and he sank prostrate on the earth.

It was now one o'clock on Monday morning, and he was carried into an adjoining house, where he was violently affected for several hours. At five, he was able to walk to his own lodging; and there, for nearly a fortnight, he was the subject of many alternations of hope and fear, his bodily weakness incapacitating him for any manner of work. On the 2d of July, he was struck down a second time, and, after a deadly conflict, he was led, as he believes, to the enjoyment of "perfect peace." Before his change, he had been given to the immoderate use of tobacco, as well as strong drink when he could procure it; but ever since, he has lost all taste for both; while the removal of his physical infirmity came contemporaneously with

his spiritual deliverance. From the first moment when he felt himself in the grasp of a higher Power, he refused all priestly aid, and, renouncing the religion of the crucifix for that of the cross, put himself into the hands of Him who, by His own marvellous intervention, had rescued him from temporal and eternal ruin. He has ever since continued to walk worthy of his new-born freedom, and is at this moment at a seminary in England, where he has been placed by the kindness of friends, that he may be educated, and trained for some department of active usefulness.

The Rev. John Knox Leslie, of Cookstown, relates, in the following terms, the case of

*The Woman who was a Sinner.*—"At the close of one of our prayer-meetings, in summer, a woman I had never known or seen before, came up to me, weeping, and expressing an anxious desire to speak to me, as she felt that she was very ignorant of the way of salvation. In company with one of our students, I went out to the country to see her; when I had an opportunity of becoming acquainted with her strange history. She had been cohabiting with a man, whose wife is still living, for nineteen years, and had nine illegitimate children. Some weeks before the outburst of the revival, she told me, she felt a dreadful weight upon her spirits, which she could not at first understand, but found at last that it was connected with her sin. Her distress of mind became so great, that she could neither eat nor sleep; and in the paroxysms of her grief, she would rush out of the house, and falling down on her knees behind a hedge, she would call on the Lord for mercy. One day she said to another Romanist woman, that she was so distressed, that she must go to the priest. 'You need not go,' said the other, 'for he will not listen to your confession, as you are living with a strange man.' 'Well, if he does not receive me, I will go to God Almighty.' The poignancy of her grief continued to increase for weeks. To obtain relief, she had recourse to every Popish expedient— but all in vain. She resolved to pray night and day to the Virgin—but still she received no relief. She then began to draw off from Rome, conversing freely with



Protestants on matters of religion, and attended prayer-meetings. She began also to have some obscure glimmerings of the more excellent way of peace and salvation through Jesus Christ. She was groping on in darkness, and the Lord led her by a way that she knew not. She told me, that one day, when overwhelmed with agony of soul, she lifted up her heart solely to Christ, when immediately she found relief, and her joy knew no bounds. In the presence of many of the neighbours assembled, she told the man she had so long lived with, that her Saviour would not allow her any longer to live with him in sin ; that she was yet very ignorant of what she should do, but that she was prepared to do whatever the Lord Jesus would require. Her attendance at prayer-meetings and public ordinances in our church has been unremitting. She cannot read, but she is growing rapidly in religious knowledge, and her character and entire conduct are so changed, as to exhibit a perfect contrast to what she once was. She continues steadfast and consistent in her religious profession. I said to her one day, 'Could you not be induced once more to pray to the Virgin?' 'No,' she said; 'God has taught me in the school of affliction how vain it is to trust in any creature for salvation.' She is now a member of the Presbyterian church."

*The Maid-Servant at the Fair.*—I have already described the country fair at Orritor, near Cookstown, at which the ministers of the neighbourhood so successfully contested the day with the frequenters of that scene of riot and dissipation, holding a religious meeting of three hours' duration. Among those there impressed was a Roman Catholic maid-servant. The statement which follows with respect to her is furnished by the Rev. J. P. Wilson :—

"She had gone to the fair, after having heard much about the revival ; and when she saw the meeting, she resolved to be one among others. She came, heard, and was convinced. A severe ordeal awaited her. Kind friends provided a conveyance and took her to her master's house, but scarcely had she been laid upon a bed, and friends begun to console her, when her mother and other relatives burst into the house, rushed to her, and

would haul her out of bed. By and by the mother saw the utter helplessness of her daughter, and thought proper to desist ; but she returned again the following day with a cart, and would force her daughter to go home with her. The poor girl has since recovered from her bodily weakness, and has, we trust, also found healing for her soul. She has been obliged lately to leave this neighbourhood and go to a distance, that she might avoid the persecution of those who thought themselves her friends."

*The "Wild Arab" Tamed.*—Of the cases above given, perhaps none is more interesting than the following, furnished by the Rev. William J. Patten, of Dromara :—

"In this parish lives a man named William Gilmore, who earns a livelihood by gathering rags through the country. In all the district there was none more notorious for wickedness. Every penny he could get was spent in drink ; and often has he pawned the clothes off his back to buy whisky. Swearing was so familiar, that scarcely a word escaped his lips without an oath. Frequently has he been seen lying on the road in a fit of epilepsy, drunk, and after the fit was over, heard to swear so awfully as to make the bystanders tremble lest God should strike him dead.

"When under the influence of drink he was always disposed to fight, and many a time had his poor wife to bear the brunt of the battle. Right well she knew, from hard blows and cruel usage, what it is to be a *drunkard's wife*. His own account of himself is, that there was no bad practice of which he was not guilty, except theft and murder ; 'and, indeed,' he said to me, 'I did rob and murder my children, for I starved them.'

"He was a Romanist, and a very bigoted one—the more so, perhaps, that his wife was a Protestant—and he had never been in a Protestant place of worship in his life. He was, moreover, as ignorant as any priest could desire—not able to read a word.

"Such was this ignorant, Popish, drunken, swearing, fighting, wife-beating ragman.

"When the revival began here, he mocked, as might have

been expected. Speaking one day of a person who had been affected, he said, with an oath and a sneer, 'It has not touched *me* yet.' But soon after, God's Spirit *did touch* him.

"It was one Sabbath night in the beginning of August. He had ordered his children that day to go to school at the Popish chapel. Their mother, however, unknown to him, had sent them to the Presbyterian school. When they came home, learning somehow that such had been the case, he cursed, and damned, and raged, and threatened; and thus the Sabbath evening was spent.

"So angry was he with his wife, that he vowed he would not occupy the same room with her, and went and lay down on the kitchen floor. During the night he awoke, and felt himself trembling from head to foot. He tried to rise, but could not—his side seemed benumbed. He attempted *now* to speak to his wife, but his tongue refused to move. And so he lay, trembling and praying, all night on the floor.

"In the morning he found himself able to rise and speak, and when he got up, he said to his wife and children, 'With God's help, from this time forward, I will lead a new life.'

"During the day he went to the priest. He was greatly affrighted by what had occurred, but ignorant of what he should do, and so he went to the priest for advice. But from him he got no comfort. Some of the converts, meeting him, advised him to go home and pray. He did so, and from that time began to attend our prayer-meetings, though once or twice after he went to the chapel. For the next five or six weeks his mind was in this doubting, anxious, inquiring, prayerful state, seeking rest but finding none.

"At last God fulfilled to him the promise, 'Then shall ye know, if ye follow on to know the Lord.' The truth was made manifest to his conscience. He saw himself to be a sinner, and Jesus to be the one Mediator; and his weary soul found rest in Christ. To use his own words, he 'gave himself up, soul and body, to Jesus, and trusted Him with all.'

"Since that time he has continued steadfast. No more has he gone, and no more, he says, will he go, to the chapel, but regu-

larly attends the Presbyterian church and prayer-meetings. Every night he gets his children to read the Bible aloud, and he conducts family worship. He has a prayer-meeting in his house, in which he sometimes takes a part, pouring out his thanks and wishes and wants to God in language very homely, but very expressive. Often in his travels through the country, gathering rags, does he meet with cursing and reproach. 'You deserve to be hunted out of the country for turning,' said a Romanist to him one day. 'It was not I that turned,' was his reply; 'it was Christ that turned me, or I never would of myself.'

"As far as human eye can see, he is now a meek and lowly follower of the Lord Jesus.

"Yesterday (March 15) I saw him lying on the bed of sickness, dangerously ill with inflammation of the lungs. 'Now,' thought I, 'is the time to test his sincerity and faith.' 'Well, William,' said I, 'how do you feel in mind?' 'Oh!' said he, 'I am quite resigned to whatever is the will of God. I always pray to be able to say, "Thy will be done."' 'Would you be afraid to die, if it pleased God to call you away now?' 'No, sir,' said he, 'I would not. I have given myself, soul and body, into the hands of Christ. I do this every morning and every evening, and often during the day; and I have not a doubt or fear.'

"I left him, adoring God's grace in having changed this 'Wild Arab' into 'an Israelite indeed.'"

The two following instances are supplied by the Rev. Andrew Long of Monreagh, whose thrilling narrative has been already given. The first is that of

*A Girl of Thirteen.*—"She was stricken at one of the open-air meetings. I asked her a great many questions about the way of salvation. I found she was looking to Christ alone. I said, to try her, 'Why don't you call on the Virgin Mary now?' She replied, 'Sir, I want none but Christ.' 'What!' said I, 'surely some of the saints or angels will come to your aid in your difficulty?' 'Oh, no, sir,' she said, 'none but Christ can do me any good.' No saint or angel could meet her wants. Her

grandfather threatened to send her away if she would not go to the priest 'to get the devil put out of her.' She told him respectfully but firmly, that it was Christ she had got, and she would not part with Christ for any one—no matter what they would do to her. I gave her a Bible, which she read as often as she could do so privately. She kept it under her pillow at night. She commenced our Shorter Catechism also, and composed some beautifully simple verses of poetry. Her parents, however, came from Scotland, and immediately sent her to a Roman Catholic school. The girl resisted as long as she could, but was at last compelled by a tyrannical mother to comply ; and I have not now the privilege of visiting her.

*The Scoffer Silenced.*—"The numerous groups on the field, that were either praising God or praying, produced a deep sensation among Roman Catholics, and scoffers, and those who neglect the great salvation. One strong man fell in the crowd in Carrigans while returning home. He was carried to the house of one of my people, and as the procession advanced through the village, the poor fellow cried vehemently, 'Christ have mercy on me.' A brown-faced woman, a Roman Catholic, was leaning over her half-door, listening to the sounds—for it was now dark, and she could not see—and in reply to the stricken man's prayer, she offered the wicked response, 'The devil take you.' It so happened that, like a beam, she capsized over the half-door ; her face came in contact with the flags outside, and the blood gushed very freely for a considerable time. Many concluded it was a judgment from the Almighty ; but be this as it may, it had the effect of stopping her mouth, and caused the Roman Catholics of the district to stand in awe."

*Taught by a Tombstone.*—The following statement is communicated by the Rev. H. P. Charleton, County Donegal :—"The circumstances which led to the conversion of a Roman Catholic, a small farmer, residing three or four miles from Londonderry, are somewhat remarkable. Some months previous to the 'revival' reaching the neighbourhood where he resides, he was earning a livelihood in England. His attention had been attracted by a small house on the wayside, over-

grown with ivy, and approached by a gate. He seems to have been curious as to the use to which the building was put—whether it was inhabited or not. One evening he paused in his walk and looked over the gate, when his eye fell on a tombstone bearing a rude inscription in verse, the purport of which was, that those who die out of Christ must perish everlastingly. The rude and simple verses sent the arrow of conviction to his heart. For months a wakened conscience kept him uneasy. He returned to Ireland. About June 1859, a wave of the sea of grace then rising in our land swept over the neighbourhood where our convert then resided, and where he is still residing. One day he was at his devotions, and, I believe, entreating God to have mercy on him, when he was seized by one of those swoons so peculiar and so common during the season of revival. This seems to have been the turning point in his life. He has abandoned the communion of Rome—is regular in his attendance on the Presbyterian church of Burt, and on each Sabbath evening renders his aid in conducting a prayer-meeting in a hamlet in the neighbourhood of his residence. His prayers are very earnest, and remarkably scriptural, and he evidences both the gift and the grace of prayer. His life is most consistent.

Such are a few cases, out of many, in which there is good reason to believe a change has been effected, not only in the religious profession, but in the entire spiritual history of those who have experienced it. In this great awakening, Rome has encountered a new adversary; and although all her arts have been resorted to—too often successfully—for the purpose of arresting inquiry and stifling conviction, the power with which she has contended is too mighty to be baffled by her machinations.\* In the liberation of so many of her un-

\* “The priests,” says the *Quarterly Review*, in an interesting and favourable article, evidently furnished by one who has had opportunities of judging from personal observation of the movement, “denounced the revival. Many advised their flocks against this ‘new work of the devil,’ and represented it as an alarming contagious disease. They blessed charms and bottles of holy water, and sold them to the people

happy votaries without the immediate intervention of any human agency, may we not see an earnest of that day of triumph, when her knell shall be rung out in the hearing of exulting Christendom, and when heaven shall re-echo to earth the shout of jubilation that shall arise over her irrevocable doom?

to prevent them from 'catching it.' We know of one priest who realised £5 in a month, and of another who made £17 in a few weeks. A poor servant lad bought a bottle for 1s., stole into his master's room while he was at prayer, and shook the bottle over his head, to prevent him from taking the 'prevailing epidemic.' "

## CHAPTER XIX.

### THE REVIVAL AND THE PATHOLOGICAL AFFECTIONS.

Experiences of the Late American Awakening—Its Freedom from Physical Excitement—Curious Affection of the Scotch-Irish in a Former Revival—General View taken of the Pathological Features of the Ulster Movement—Their Acknowledged Effect—Such Affections not the Necessary Accompaniment of Religious Feeling—Province of Imagination—Danger from its Abuse—Bodily Agitations often Associated with Spurious Excitements—Increased by being Encouraged—Instances—Views of Archdeacon Stopford, and their Effect—Medical Aspects of the Question—Our Emotive Nature, and its Modes of Action on the Body—Our Duty to Harken to the Voice of Science—No merely Physical Theory Sufficient—The Bodily Affections Accounted for by Excited Mental Action—By Sympathy—Statement from Dr A. Alexander—By Nervous Disease—Prostration not Conversion—Improper Mode of Treating “Cases”—The Phenomena of Dumbness, &c.—Sleeping Cases Dealt with—A Prophet and a Sleeper Rebuked—Two Striking Cases Detailed.

THE pathological phenomena which at an early period were associated with the awakening recorded in the preceding pages have been the theme of much perplexed discussion. I approach this part of the subject, therefore, with some degree of diffidence, especially as I am convinced that nothing can be more out of place than a tone of dogmatism in dealing with a question which demands for its solution a nice acquaintance with our complex constitution, and with the laws that regulate its wondrous mechanism.

In the course of the year immediately preceding that in which the outburst of religious fervour engaged universal interest at home, I had enjoyed the privilege of witnessing, to



some extent, the course of that great revival by which the churches of the New World had been visited, and which has been regarded by them as one of the most memorable displays of Divine power and mercy. Especially had I remarked its noiseless character, and its entire freedom from those tumultuous agitations which have sometimes signalised the progress of kindred movements in that land. I was well aware, too, that the ablest theologians of America, warned by the experience of the past, had, both by word and deed, discountenanced the physical concomitants of the awakenings by which their country has been so often favoured, and that their absence on the occasion of the late effusion of the Spirit was a theme of general congratulation. Accordingly, when a numerous and influential meeting was convened for private consultation, soon after the first appearance of the revival in Belfast, I took the opportunity of referring to such experiences, especially as enforced by Dr Hodge of Princeton, than whom America can boast no greater master in Israel. Others also made similar representations.

The pathological affections that were developed at an early period in the Ulster movement, although presenting some points of resemblance, were not identical in all respects with those delineated in the narratives of the American revivals of other days. In the latter case, they were the voluntary muscles of the system that were called into violent action, as in the well-known instances in Kentucky and other places; in the former, the symptoms were those of physical debility, and of a total sinking of muscular energy often amounting to insensibility. It was felt, therefore, that the phenomena in question should be judged of according to the phase under which they actually appeared; and as they were a new thing in our experience, a committee was appointed to inquire into their peculiar character, and into the movement generally, and to report to future meetings. These meetings were held for some time, and were under the oversight of the late lamented Dr Wilson, Professor of Sacred Literature, one of the soundest intellects in connexion with any Church. I regret that no formal statement of

his views on the subject was ever published, as it might have done much to guide others, at an early stage, in relation to a department of such exciting interest. There is no doubt, however, that our departed friend was thoroughly convinced, from the beginning, of the reality of the work, although he made little account of its unusual accompaniments.

In adverting to the peculiar character of those physical affections with which we are now familiar, I may here introduce an extract from a letter, lately received by the Bishop of Down and Connor, from Bishop M'Ilvaine of Ohio, in which he states their similarity to those observed, in the beginning of this century, in Kentucky, among the same race of people—namely, the Presbyterian settlers from the North of Ireland :—

“As to the cases of ‘striking’ which have appeared so often in connexion with the work in Ireland, I have recently become acquainted with some singular facts. I was conversing the other day with the grandson of a very intelligent and prominent man among the early settlers of Ohio, who said, that when those accounts from Ireland were first read among his friends, they exclaimed, ‘Why, that is exactly what occurred among the Scotch-Irish in Kentucky, 1804.’ The older counties of Kentucky were settled from Virginia, and from a part of Virginia which was peopled by the posterity of the Scotch-Irish Presbyterians, who originally went thither from Ireland. It was that Scotch-Irish posterity that settled Kentucky—a Presbyterian people chiefly—an intelligent, hardy, industrious, brave, and quiet set of people. About the year 1804, there occurred a great revival among them, spreading over several counties, under the preaching of certain faithful men. They met by thousands in the forests for worship—the few houses of worship being too small and scattered. The revival was followed by very permanent and marked spiritual blessings. It left its impress in the very decided Christian character of its subjects. The grandfather of my informant was one of them. Afterwards he moved to Ohio, and his son was Governor of Ohio.

“The character of the people was precisely that from which

you would least expect mere excitement. They were the very ones to suspect and resist all attempts to produce excitement. But among those Scotch-Irish strangely appeared precisely such cases of striking as the same sort of people, in the very region whence their fathers came, have been now exhibiting. Infidels and scoffers went to see and ridicule the work, and instantly, without conscious preparatory states of mind, were stricken down. All the phases mentioned in Ireland took place in Kentucky, except that I cannot say anything of the visions, (a peculiarity in which I see nothing of importance.) These strikings were preached against, and not sought to be promoted; the temperament of the people was averse to them, and still they appeared; and, what is very remarkable, since the days of Jonathan Edwards, and the great revival in New England in his day, (1735 and 1740,) such manifestations have not appeared among any other people. We have heard of bodily effects of various kinds among some very ignorant, disorderly sects in our frontier settlements; but they were not connected with gospel truth, and were directly sought and promoted as religion, and were ludicrous as well as strange. These curious coincidents in regard to a people who have been among the very best of our populations, I mention only as matter of fact."

The first and general view taken of the phenomena in question by the religious portion of the public, was, that on whatever theory they might be accounted for, it was a great thing if, under any circumstances, men were awakened from the almost universal death-sleep into which they had fallen. That might be zeal which was not beneficial; and as in the growth of a plant there is a development of much which does not effloresce in blossom or ripen into fruit, why might there not be certain associated developments even in connexion with religion, the highest work of God, which, though not of the nature of true godliness, have yet some relation to its production? So reasoned the calmest and least excitable among us. Nor did they think it wonderful that persons who had been unfamiliar with the experiences of the higher life, and wholly untrained in spiritual things, when suddenly overborne

by Divine influence, should find an outlet for the expression of their soul agony through other than the usual, and, as we say, legitimate channels; and that, tossed upon the stormy billows, they should not well know how to carry themselves, and drift almost uncontrollably away. Better, surely, to breast the roaring surge on the live ocean, and speed on before the favouring gale, than lie becalmed and motionless amid the stagnation and putridity of the waveless sea of death.

From the beginning, too, as has once and again been indicated in this narrative, there was a general impression that the strange excitement by which, in almost every district, this great impulsive movement was ushered in, might have a profound moral significance. So insensate are the generality of men, that nothing can exceed their indisposition to realise the spiritual and invisible; and why should not the quickening Spirit, through the medium of strange and startling things on earth, arouse the dormant intellect to the contemplation of the far stranger things in heaven? Might not these unwonted incidents, in the case of a people naturally impassive, and who, although familiar with the gospel scheme, had practically rejected it, be regarded as an alarm-cry from eternity of awful import—a trumpet-call to arouse the sleepers from their so fatal slumber? Were they not at least entitled to rank with those inscrutable visitations of disease and famine which have proved the divinely-commissioned messengers of mercy as well as judgment, and by which men have often been arrested in their unconcern, and led to flee from the wrath to come?

Whatever may be the solution of these visitations, there is no doubt that by their suddenness they surprised and awed the minds of the community. A sensible and solemn dread, not unmingled with superstition, fell even upon the most hardened and abandoned, when, on this side and on that, so many were visibly passing through such agonised experiences; and those who before had mocked, were seized with mortal terror, like criminals whose hour had come. No wonder that profanity and profligacy cowered in their awful presence, and looked reverently on, when such tempest-heavings of emotion were almost

rending asunder the mortal tabernacle. And when the hurricane had spent its force, and the scene of such wild commotion was lighted up by the calm sunshine of an untroubled heaven ; when one and another, who had lived long years in utter disregard of all that an immortal being should most diligently seek to realise, had, after having been bowed down like a bulrush, risen up to newness of life, the entire bent of mind and character transformed, and the chambers of imagery, so dark before, irradiated as by a celestial brightness ; and when the witnesses were the everyday acquaintances, and in many cases the intimate connexions, of those who had experienced the marvellous transition,—how could it be otherwise than that the new-born wonder of the moment should give place to the intelligent and admiring contemplation of the astounding moral revolutions that were being wrought ? A single transmutation of this description, with its attendant circumstances, was a no less convincing attestation to the presence of a Divine agency than if one had risen from the dead,—it brought near to every one, and almost forced upon the senses of the beholder, the dread realities of the world to come.

Such were the impressions, for the most part, produced on serious men by the peculiar character of the religious movement and its accessories, in the North of Ireland. That the latter were always wisely treated, it would be contrary to evidence and experience to assert, for there were those who seemed in every case to regard them as due to a direct influence of the Spirit of God. Had such views prevailed extensively, it is not difficult to say what excesses would have been committed, and what occasion would have been given to the adversary to speak reproachfully. It was well for Ulster, and for religion, that throughout the country there was a body of educated and enlightened ministers, who, from the outset, set themselves to repress extravagance and excess, and to eliminate from the scenes they witnessed those spiritual influences which were so manifestly at work, though frequently commingling with baser elements. The disorders that have taken place in some quarters are largely to be attributed either to the lukewarmness of those

who might have been expected to direct the movement, or the too ardent temperament of others who allowed themselves to be borne along, irrespective of the course it took, upon every outflow of the tide of excited feeling, or to the peculiar position of a third class, who, though favourably affected to the new state of things, were not in circumstances to render much efficient service in guiding and directing it.

It has been stated in an early part of this volume, that in the neighbourhood of Connor, where a gracious work had been in progress for eighteen months before public attention was concentrated upon it, there were no violent agitations such as were elsewhere subsequently witnessed. Hundreds were led to serious consideration, and passed through a spiritual crisis, under the silent operation of the truth; nor were there any outcries or prostrations in all the district. That apprehension of things spiritual which arises from Divine illumination, has nothing in it which of necessity violently deranges the bodily organism, although instances are on record in the Bible, in which gracious affections would seem to have been accompanied by much physical depression; nor is there anything in the Word of God to countenance the idea that "bodily exercise" of this description must be the legitimate effect of religious feeling. We do not find such results attendant on the personal ministry of our Lord and His apostles—not even on that solemn day when the awful truth flashed on the bewildered and confounded listeners, that He whom they had crucified was both Lord and Christ. Doubtless, the depths of moral feeling were then profoundly stirred; and conscience, with its self-reproaches, was doing its proper work, when, from that mighty multitude, "pricked to the heart," there arose the agonised and imploring cry,—“Men and brethren, what shall we do?”

Nor is there any stress laid in the Scriptures on such feelings as are excited through the medium of the imagination. This faculty, like every other, has an almost boundless field presented to it, over which to expatiate in the system of revealed truth. As on a seraph's wing it may soar afar into the regions of ethereal light and purity, and take its stand upon the

sapphire pavement of the city of the great King. At one time it may scan the heavenly hierarchy, as, waiting, they attend the "throne and equipage of God's almightiness," or cast their crowns before that radiant form once marred more than any, now clothed with unearthly splendour. At another it may take a downward plunge, and hold converse with every existent spirit in the doleful shades, recoiling at the imagery with which it has itself invested the realms of the outer darkness. From such materials it may conjure up many a wondrous spectacle; now rapt as in Elysian bowers, now racked as in intolerable and endless torment. But while the imagination has its legitimate province in relation to the things of God, there is danger that it rest on what is merely figurative, to the comparative neglect of the solid and stable truth which figure is intended to convey. And "when an affection," as Edwards has it, "arises from the imagination, and is built upon it as its foundation, instead of a spiritual illumination or discovery, then is the affection, however elevated, worthless and vain. . . . . When the Spirit of God is poured out to begin a glorious work, then the old serpent, as fast as possible, and by all means, introduces this bastard religion, which has from time to time brought all things into confusion. . . . . The imagination or fantasy seems to be that wherein are formed all those delusions of Satan, which those are carried away with who are under the influence of false religion, and counterfeit graces and affections. There is the devil's grand lurking-place, the very nest of foul and delusive spirits."

It is further to be borne in mind that bodily agitations, visions, and trances, in their varied modifications, have been associated in their history, not only with genuine revivals, but with kindred excitements, in all countries and ages. "That they are all alike attributable to the same cause," says Dr Hodge, "is probable, because they arise under the same circumstances, are propagated by the same means, and cured by the same treatment. They arise in seasons of great, and especially of general excitement; they, in a great majority of cases, affect the ignorant rather than the enlightened, those in whom the imagination predominates over the reason, and especially those who are

of a nervous temperament, rather than those of an opposite character. These affections all propagate themselves by a kind of infection. This circumstance is characteristic of the whole class of nervous diseases. Physicians enumerate, among the causes of epilepsy, 'seeing a person in convulsions.' This fact was so well known, that the Romans made a law, that if any one should be seized with epilepsy during the meeting of the comitia, the assembly should be dissolved. This disease occurred so frequently in those exciting meetings, and was propagated so rapidly, that it was called the *morbus comitialis*. . . . . Sometimes such affections become epidemic, spreading over whole provinces. In the fifteenth century, a violent nervous disease, attended with convulsions and other analogous symptoms, extended over a great part of Germany, especially affecting the inmates of the convents. In the next century, something of the same kind prevailed extensively in the South of France. These affections were then regarded as the result of demoniacal possessions, and, in some instances, multitudes of poor creatures were put to death as demoniacs."\*

It is a characteristic circumstance respecting the physical affec-

\* With regard to the peculiar character of the affections that attended the Western revivals in America, at the beginning of this century, Dr Hodge quotes the following testimony of an intelligent physician, who had many opportunities of personal observation, as given in the *Biblical Repertory* for 1834:—"Different persons are variously affected. Some rise to their feet and spin round like a top—[one case, at least, of this description, occurred in a certain district in county Antrim]—while others dance till they fall down exhausted. Some throw back their heads with convulsive laughter; while others, drowned in tears, break forth in sighs and lamentations. Some fall from their seats in a state of insensibility, and lie for hours without consciousness; while others are affected with violent convulsions resembling epilepsy. During the convulsive paroxysm, recollection and sensation are but little impaired; a slight stupor generally supervenes. The animal functions are not much interrupted; the pulse is natural; the temperature is that of health throughout the paroxysm. After it has subsided, there is a soreness of the muscles, and a slight pain in the head, which soon pass away."—*Constitutional History of the Protestant Church in the United States*, Part ii. p. 73.



tions thus referred to, that in those places where they have arisen, they have rarely appeared, or at least they have not long continued, when not approved or encouraged. Thus, says Hodge, "in Northampton, where Edwards rejoiced over them, they were abundant; in Boston, where they were regarded as 'blemishes,' they had nothing of them. In Sutton, Massachusetts, they were 'cautiously guarded against,' and consequently never appeared, except among strangers from other congregations. Only one or two cases occurred in Elizabethtown, under President Dickinson, who considered them as 'irregular heats,' and those few were speedily regulated. There was nothing of the kind at Freehold, where William Tennent set his face against all such manifestations of enthusiasm. On the other hand, they followed Davenport and other fanatical preachers almost wherever they went. In Scotland they were less encouraged than they were here, and consequently prevailed less. In England, where Wesley regarded them as certainly from God, they were fearful, both as to their frequency and violence. A physician, already quoted, says, 'Restraint often prevents a paroxysm. For example, persons always attacked by this affection in churches where it is encouraged, will be perfectly calm in churches where it is discouraged, however affecting may be the service, and however great the mental excitement.' " \*

I have thought it right to introduce these striking testimonies from one who, though himself one of the most eminent and experienced of theologians, is not less remarkable for his saintly grace and for his surpassing tenderness. Often, as I am assured, when he is addressing his students at those Sabbath conferences in which they meet together for edification as well as instruction, the venerable divine of Princeton is overcome by deep emotion, and his overflowing heart finds vent in tears. It is from no want of genuine sympathy, therefore, either with the distress of awakened or the joy of delivered souls, that he records such a decided judgment on the subject of those physical developments which in his own country have been the occasion of much anxious consideration.

\* Hist. p. 78.

As shewing the strange and unreliable character of such affections elsewhere, I may here introduce a brief statement with reference to their appearance among the Camisards of France, as supplied by Herzog in his "Encyclopædia," p. 539, (Edinburgh edition)—

"In 1688, many persons in the Dauphinée, mostly females, commenced, in half-sleeping, half-waking ecstasies, to exhort people to repentance and faith, speaking fluently and correctly, though in common life theirs was a provincial brogue. In these exhortations they shewed an extensive acquaintance with the Bible, wanting to them when awake. Before long, children began to fall down during the meetings of the Reformed, who would warn them of traitors and enemies, that proved them to be really at hand. The number of prophets increased rapidly—all Dauphinée and Languedoc were full of them. Thus, the Reformed were strengthened; but the fire of persecution also grew in the same degree. When these real supernatural manifestations gradually began to fail, impure, fictitious, and even demoniac prophecies took their place, especially as the persecution, too, assumed so malignant a character."

In connexion with these statements, I may here allude to the production of an eminent dignitary of the Irish Establishment, who, at an early period, gave the world the benefit of his views of the revival movement, as well as his experience of hysteria. I refer to the Rev. Edward Stopford, Archdeacon of Meath. There can be no question that he wrote with a benevolent purpose, and that he wrote well. It is greatly to be regretted, however, that while warning against the "counterwork," he did not give due prominence to the "work" itself. So far as appears, he made a visit for a short period to Belfast, going the rounds of some congregations where there was nightly an intense excitement; and not, as it would seem, having sought out any other localities where he might have had an opportunity of learning at least as much, and among a more intelligent class of the population, of the real character of the movement. He heard from some of our pulpits—whether from their stated occupants or others we are not informed—harangues which he regarded as

a specimen of the style of address then prevalent in town and country, and which he represents as made up largely of coarse and harrowing appeals, "prolific of hysteria;" while the prayers were of a like character, and "offered with the most frensied excitement and gesticulations." However excellent his aim, and admirable his exposure of many things that needed to be severely dealt with, he left, unhappily, a false impression on the minds of multitudes who were satisfied to follow without inquiry in the wake of such an able writer and distinguished dignitary. The disproportionate attention which he gave to the purely physical concomitants of the work created a not unnatural irritation in those who knew much better than any casual visitor its real character; and while his statements were eagerly caught up by its opponents, they were, for the most part, set at nought by the very parties to whom they were more immediately directed; and who, had he exhibited a more sympathising spirit, would have given him a willing audience.

On the medical aspects of the question under consideration I shall not largely enter. It is right to state, however, that the highest authorities, such as the recognised organs of the faculty in London and Edinburgh, take substantially the same view of the physiological features of this movement as the Archdeacon of Meath, regarding them, if not as decidedly hysterical, as yet of the nature of "irregular hysteria"—a morbid condition produced by some emotion seeking for itself an outlet denied through its natural channels of activity—the pent-up force producing a paroxysmal fit proportionate in severity and duration to the original strength of the feeling, or to the exhaustion resulting from efforts to repress it, the movements occurring in no fixed order, so that the presence or absence of "globus," (the ball in the throat,) is not conclusive with regard to its existence.\*

In medical disquisitions, such as I am adverting to, the connexion between our emotive nature and its physical manifestations occupies a leading place. There are, according to the physiologists, in the human system, three grand centres of nervous influence. In the higher region there is the brain, the

\* See *Journal of Psychological Medicine* for January 1860.

seat of thought ; in the inferior, the sensorium (as it is popularly named), the seat of feeling ; whence downward extends the spinal chord, the source of motion ; and as each of the changes, whether in the superior or inferior organs, disengages "force," it is averred that we have in this a solution of the effects of strong emotion on our corporeal frame.

Thus, then, according to physiology, as expounded by its ablest investigators, such as Drs Carpenter and Carter, emotive force will manifest itself in outward effect, now operating downwards, if unduly excited, on the automatic nerves, in which case its action will be seen on the physical energies ; now operating upwards on the brain, and influencing reason, will, and conscience ; or, again, taking both an upward and downward direction at the same moment, when a complex result may be evolved. The phenomena produced, in so far as they are the effect of action on the sensorium, are regarded as manifestations of a disordered state of the nervous system, to which the general name hysteria is applied, though under that designation many anomalous cases are included, not witnessed by the physician in his ordinary practice, but sufficiently analogous to others that are familiar, as to warrant their being referred to a common cause—namely, the excitation of those emotions which, when in their normal state, are regulated and controlled by the higher faculties. All nervous affections, we are further assured, have an extraordinary power of self-propagation, either by sympathy, or by that "expectant attention" which, in periods of great excitement, and even in some of the more alarming epidemics, such as cholera, operates frequently as a predisposing cause. And for illustrations in abundance, we are referred to such works as that of Hecker on the Epidemics of the Middle Ages, in which, among other similar instances, he gives a full account of the French *convulsionnaires*, and of the enthusiasts who frequented the tomb of the Abbé Paris, in the beginning of the last century.

Medical science thus claiming to be heard on one leading department of the question, why should any be jealous of its testimony ? To refuse or undervalue it, were wilfully to close

our eyes in a case into every phase of which we are required, by a regard to the high interests involved, to institute a most sifting scrutiny. Others may seek to arrest inquiry by the assertion of miraculous intervention; but such a course is alien to the genius of Protestant Christianity. If certain of the accompaniments of the revival can be accounted for on natural principles, let us by all means so dispose of them. To call in the aid of the supernatural for the solution of any ordinary phenomenon, is a serious error, alike in logic and theology.

Is it possible, however, even with the aids of science in its present state of advancement, to account for all the pathological phenomena by any purely physical theory? And even if it were, would this remove them from under the Divine superintendence and control? May not every one of them be capable of solution by the known laws that link together our mental and corporeal organisms, and yet be charged with a most important and specific spiritual mission? Does not the Moral Governor rule by law in everything, and yet who will deny His ever-present agency amid the constancy and uniformity of nature? Granting, therefore, that a satisfactory explanation on physiological principles could be given of the phenomena under review, that would not sever the connexion between these manifestations and the finger of God in them. Some such concessions, it is gratifying to find, are made by the highest medical authorities themselves. Thus the *Edinburgh Medical Journal* for January writes—"The anti-revivalists are quite in error if they imagine that when they have proved the 'cases' to be hysterical, they have disposed of the whole case. It is quite possible, that even in these instances salutary impressions may co-exist with the ebullitions of emotional feeling, and the symptoms of actual disease." While the reviewer, in Dr Winslow's *Journal of Psychological Medicine*, introduces the element of "demoniac agency" as one of the perverting causes in a time of "visitation."

May we not, then, arrive at a solution of both the spiritual and the physical phenomena that will not traverse any of the known laws of our constitution? I do not know that we have

sufficient data, or that it lies within the range of our knowledge, fully to solve this question. Nor is it, perhaps, for practical purposes, needful that we should do more than disentangle the higher process from that which has no necessary connexion with it, discountenancing all tendency to rest in anything but what is spiritual as an evidence of a saving change. At the same time, it is desirable that we should reduce the cases, of whatever description, under their proper heads; and these, I humbly submit, are the three following:—

I. Those in which the bodily effects are traceable to *strongly excited mental action*. Under this class will fall to be ranked by far the greater number ordinarily witnessed. The mental action, I am persuaded, as a general rule, is the immediate and invariable antecedent of the bodily affection. It cannot for a moment be supposed that the phenomena in question demand a specific theory, as though a new mode of the operation of the Divine Spirit directly upon our corporeal organism, and irrespective of the laws of mind, had been introduced among us. I am aware that here and there a few cases are reported, and some in the preceding pages, in which the parties affected are represented by themselves as wholly unconscious of any mental impression anterior to the physical prostration. But such representations are too loosely made to be of much real value. Who does not know that there are states of consciousness that vanish almost as soon as they arise, and leave no trace behind? Especially when violent emotion ensues, how difficult for the subject of it to analyse or even to remember the antecedent operation of the intellect? May not a dominant idea produce its appropriate effects, without leaving any distinct impression on the mental tablet, whether we adopt the theory that there are mental states of which we have no consciousness, or that in certain cases the mind, though conscious of its own operations, gives them too little attention to imprint them on the memory?

I am aware, also, that there are some sudden and characteristic cases of persons being “stricken” in their own houses, on the road, or in the field; and some more peculiar still, in which

resistance to the work has shewn itself by mocking and deriding it ; and the popular opinion in regard to these is, that they came without any premonition from within. But though the state of mind in such cases may have appeared to an on-looker to be one only of impervious hostility to the work, may it not be as readily accounted for by the attempt to drown conviction, and stifle conscience, under the transparent guise of an unseemly and unnatural levity ?

II. There are other cases of which the only satisfactory solution that can be given is, that they are attributable to *the principle of sympathy*. I need not here descant on the peculiar character or extensive influence of this principle, as one of most important application for good or evil. Let me rather supply a case in illustration of its influence in a time of religious excitement in America, as narrated by the Rev. Dr Archibald Alexander of Princeton, in his admirable volume "On Religious Experience ;" shewing sufficiently that spiritual convictions are not necessary to create physical manifestations, and that, in a season of awakening, there may be those who are even violently agitated, whose consciences give all the while no evidence of being quickened by a higher agency. He justly observes, that ministers cannot prevent the impressions which arise mainly from sympathy ; neither should they attempt it ; but when they are about to gather the wheat into the garner, they should faithfully winnow the heap.

"Being in a part of the country where I was known face to face to scarcely any one, and hearing that there was a great meeting in the neighbourhood, and a good work in progress, I determined to attend. The sermon had commenced before I arrived, and the house was so crowded that I could not approach near to the pulpit, but sat down in a kind of shed connected with the main building, where I could see and hear the preacher. His sermon was really striking and impressive, and in language and method far above the common run of extempore discourses. The people were generally attentive, and, so far as I could observe, many were tenderly affected, excepting that, in the extreme part of the house where I sat, some old tobacco-planters

kept up a continual conversation, in a low tone, about tobacco-plants, seasons, &c. When the preacher came to the application of his discourse, he became exceedingly vehement and boisterous, and I could hear some sounds in the centre of the house which indicated strong emotion. At length a female voice was heard in a piercing cry, which thrilled through me, and affected the whole audience. It was succeeded by a low, murmuring sound from the middle of the house; but in a few seconds one and another arose in different parts of the house, under extreme and visible agitation. Casting off bonnets and caps, and raising their folded hands, they shouted to the utmost extent of their voice; and in a few seconds more the whole audience was agitated, as a forest when shaken by a mighty wind.

“The sympathetic wave, commencing in the centre, extended to the extremities, and at length it reached our corner, and I felt the conscious effort of resistance as necessary as if I had been exposed to the violence of a storm. I saw few persons throughout the whole house who escaped the prevailing influence; even careless boys seemed to be arrested, and to join in the general outcry. But what astonished me most of all was, that the old tobacco-planters whom I have mentioned, and who, I am persuaded, had not heard one word of the sermon, were violently agitated. Every muscle of their brawny faces appeared to be in tremulous motion, and the big tears chased one another down their wrinkled cheeks. There I saw the power of sympathy. The feeling was real, and propagated from person to person by the mere sounds which were uttered—for many of the audience had not paid any attention to what was said—but nearly all partook of the agitation. The feelings expressed were different, as when the foundation of the second temple was laid; for while some uttered the cry of poignant anguish, others shouted in the accents of joy and triumph. The speaker’s voice was soon silenced, and he sat down and gazed on the scene with a complacent smile.

“When this tumult had lasted a few minutes, another preacher, as I suppose he was, also sat on the pulpit steps, with his



handkerchief spread over his head, and began to sing a soothing, and yet lively tune, and was quickly joined by some strong female voices near him; and in less than two minutes the storm was hushed, and there was a great calm. It was like pouring oil on the troubled waters. I experienced the most sensible relief to my own feelings from the appropriate music, for I could not hear the words sung; but I could not have supposed that anything could so quickly allay such a storm;—and all seemed to enjoy the tranquillity which succeeded. The dishevelled hair was put in order, the bonnets, &c., gathered up, and the irregularities of the dress adjusted, and no one seemed conscious of any impropriety. Indeed, there is a peculiar luxury in such excitements, especially when tears are shed copiously—which was the case here. But I attended another meeting in another place, where there had been a remarkable excitement, but the tide was far on the ebb; and although we had vociferation and outcrying of a stunning kind, I did not hear one sound indicative of real feeling, and I do not think that one tear was shed during the meeting.”

III. There is a third class of cases, which, either in whole or in part, may be ascribed to *the operation of nervous disease*. That such a disease, call it by what name we may, and by whatever means originated and propagated, has in most places been running parallel with the spiritual movement, does not admit of question. To be aware of its existence is the first step in the process towards its proper treatment. That it may be either checked or stimulated, past experience, especially in the case of the American awakenings, has sufficiently established. It requires, no doubt, a measure of discrimination and decision to deal aright with such manifestations, which, wherever they exist, are generally encouraged by the common people, who take pleasure in all strong excitement. Still it is all-important, for the sake of those who are the subjects of them, as well as for the character and credit of the work with which they may be accidentally associated, that in

so far as they are merely corporeal, they be kept in their own proper place of relative insignificance.\*

Judging by the past amongst ourselves, there is a tendency, prevailing however but to a limited extent, to cultivate the "prostrations," as though they were the starting-point in the process of conversion. How necessary, therefore, that enlightened views upon the subject should be diffused, and that the public mind should be drawn off from these, at best incidental accompaniments of the work of God! "The apology made in Corinth," says Dr Hodge, speaking of similar affections, "for the disorders which Paul condemned, was precisely the same as that urged in defence of these bodily agitations. 'We ought not to resist the Spirit of God,' said the Corinthians, and so said all those who encouraged these convulsions. Paul's answer was, that no influence which comes from God

\* I think the following statement, by the Rev. Theophilus Campbell, from whom I have received it, worthy of insertion here, as tending to guard against placing any stress on mere corporeal indications:—

"As soon as the violence of the attack has passed away, the eye exhibits a peculiarly happy expression, lighting up the countenance with a radiancy that must attract the notice of every beholder. At the same time, a sense of relief is experienced, which is too often mistaken for the peace of the gospel. I visited a young woman at this stage of the attack. On entering the room where she was sitting, she rose and grasped my hand with delight, saying that she had found peace, and was so happy. She introduced me to a young man, whose 'happy eye' at once revealed the fact that he too had been affected. We sat down. Quietly I spoke to them of the way of salvation, and proposed a few questions. They were very ignorant of the Scriptures, and almost even of the work of our Lord on the cross. After about half an hour's conversation, they themselves perceived their ignorance. The excitement under which they were labouring calmed down—a total change ensued—the brightness of the eye faded—and the peculiarity adverted to passed away. Instead of it, an anxious expression marked the countenances. When I rose to depart, after prayer, the young woman, with earnestness, requested me to specify some portions of the Scriptures for her to read in private, remarking that 'others had visited her, but had not spoken to her as I had done.' From that time she has attended my classes for scriptural instruction."

destroys our self-control. 'The spirits of the prophets are subject to the prophets.' Even in the case of direct inspiration and revelation, the mode of communication was in harmony with our rational nature, and left our powers under the control of reason and the will. The man, therefore, who felt the divine affection, had no right to give way to it under circumstances which would produce noise and confusion."

In the case of those who have been physically affected, whether at the period of the spiritual change or subsequently, nothing surely can be more inconsiderate or reprehensible than to subject them to the likelihood of a repetition of the affection, which, as often as it is reproduced, tends to exhaust the frame and to induce permanent disease. It is most distressing to hear of young females being fifty, a hundred, and, as in one case of which I am advised, two hundred times "stricken." Wherever there is a predisposition to this tendency, it were alike a duty and a kindness to isolate the individual as much as possible from all exciting causes; to resist, as an intrusion, the presence of every curious visitor; and to draw off the mind from its own exercises by some suitable occupation. This course has been followed in many instances, and with the happiest effect.

Account as we may, however, for the complex phenomena which have presented themselves in connexion with the movement under consideration, one thing is certain, that no possible combination of mental or material elements could leave behind it, irrespective of a higher agency, the residuum of renewed souls. With the vast majority of the "affected," the secret of the matter was, that one over-mastering sentiment took hold of them, and carried them away, sometimes they knew not whither. It was not so much a sense of danger as a sense of sin that crushed them down,—an apprehension of the awful holiness of God, and a more than ordinary realisation of the evil of offending Him. And what if, before the astounding disclosures then opened up in all their terrible distinctness, any should have given way—the sympathetic feeling intensifying the impression—till, all unused to restrain

the natural outflow of emotion, they should break forth in the wild cry of horror and despair? Was it a time to look on with scrutinising or censorious eye, when the heavens were rending and the earth was shaking at the presence of the Lord? And though we may congratulate the district or the community, in which a wide-spread spiritual interest has been awakened, in the absence of tumultuous excitement; yet, shall we refuse to recognise the presence and the power of the Eternal, even although some strange things should have happened, and here and there a few should have been disordered by unhealthy stimulants and injudicious treatment? Is not the process of conversion, under any circumstances, the result of a superhuman agency? and why should it be thought extraordinary if, when a whole community is stirred, there should be a proportionate increase in its abnormal accompaniments?

I shall only add, with reference to the affections so frequently referred to, that there is no ground to believe that they have conducted those who were the subjects of them along a higher pathway than has been trodden by others, in whom the momentous change was wrought without any experience of them; while in many cases, they have developed some peculiarity of temperament or character which has called forth, on behalf of the "affected," a more than ordinary solicitude on the part of such as have been interested in their spiritual progress.

With reference to the cases of dumbness and the like, which were for a time an occasion of much stupid wonder to many, I cannot better express the view entertained of them by all who are intelligently informed, than by quoting the following passage from the able and most seasonable paper presented by my excellent friend, Dr McCosh, to the Annual Conference of the Evangelical Alliance at its meeting in Belfast in September last:—

"From an organism weakened by repeated excitement, proceed cases of blindness and dumbness, and of persons who can bring on sleep at a particular time, and awake at an appointed hour. I have found in a vast number of cases

that the deafness and blindness have appeared, not in persons who have been struck the first time with a conviction of sin, but in persons who have been struck a number of times. It is a warning, given in God's natural providence, that in that particular district the bodily excitement is being carried too far, and is in danger of over-riding and oppressing the spiritual work. All such persons should be put under the care of a kind Christian physician; they should be encouraged to pray that their bodily weakness may be relieved as speedily as possible; and to seek to come under the influence of faith, and confidence, and love, which, instead of weakening the body, have a tendency to soothe and strengthen the frame. As to the sleeping cases, every one who has studied the subject knows that mesmerism is full of them. A trained traveller can fall asleep when he pleases, and rise at any hour he fixes; and people in a mesmeric state can anticipate and regulate their mesmeric slumbers. If there be any persons so preposterously foolish—I had almost said blasphemous—as to ascribe such cases to the Spirit of God, I would remind them that the Hindoos can produce far more wonderful cases than those in Ireland; for, in India, individuals who have acquired this mesmeric power allow themselves to be buried for days, and tell beforehand the precise time when they are to awake, and their friends are to open the ground to allow them to rise. When such cases appear, Christians should by all means discourage them. They were just beginning in a village with which I am acquainted, when a Christian physician, who had been the main earthly leader of the movement in the district, reasoned with the people, and they immediately disappeared. Great mischief arises from such persons being visited by ministers, neighbours, and strangers, as if they were objects of admiration, whereas they are rather objects for our commiseration and our prayers. I have often seen that the people who go wondering after such cases, are of all persons the least likely to wish to become partakers of the spiritual work. Nothing, in my humble opinion, is so much fitted to grieve the Spirit, as to find persons gazing at the weakness of man, as if

it were the power of God. The only thoroughly conceited converts I have seen in this movement, are those who have got into such a state of physical weakness, that they see visions and predict events. The predictions, I may remark, have all the characteristic marks of *clairvoyance*, which has so often been exposed. I may add, that while the cases of this deception have hitherto been very few, yet we have already evidence that if encouragement were given, especially of a pecuniary kind, deception is ready to appear, and Satan would triumph.

Let me here also introduce a statement illustrative of the good effects that are sure to follow when such cases as those referred to are judiciously treated. The narrator is the Rev. Alexander Field, of Dervock, a highly intelligent young minister of the Presbyterian church. It will be seen from the introductory sentences, that he warmly entered into the movement, and that the results in his congregation were most encouraging :—

“ It is unnecessary for me to enter into a minute detail of the blessed movement as it came under my notice. It was distinguished here by the prostrations and those other features that characterised it elsewhere, and with which you and the public are so familiar. Suffice it to say, that great good has been its result in this locality and the surrounding district. A greater prayerfulness, and a greater love of God’s Word are prevalent among God’s people ; also a greater interest in each other’s spiritual welfare. While the tone of the general community is much changed ; religion is more respected ; religious conversation is easier ; and the minister of the gospel, as he goes his rounds, finds that he moves in a more wholesome religious atmosphere. I am happy to be able to say that the *trance cases*, which were so prevalent in some quarters, were not numerous within my bounds ; I believe there were only three such cases. Two of these came particularly under my cognisance, and I shall briefly inform you how I dealt with them.

“ In the first case, I was specially sent for by the girl herself to see her fall into the trance state. She had been ‘ ill ’ on the previous night, and had been told, she said, among other revelations from the spiritual world, that she was to be in the same

condition three times more, and on the following evening at a certain hour. I was with her at the appointed time, being anxious to see a case of the kind, and to try whether I could do anything in the way of prevention. There was no watch nor clock in the house, and I forbade all reference to time by the inmates. However, at the predicted hour, she became strangely ill. I took her outside, thinking that the fresh air might remove the affection, and kept up a brisk conversation, eliciting replies to my questions, that thus I might, if possible, ward off the threatened dumbness. I succeeded for some time, but at length she signified her inability to speak. I then, in a determined but kind manner, told her that I believed she could speak, if she choose to make the effort; and reminded her that she had read of Jesus, when on earth, always opening the mouth, never of making people dumb, and that He was the 'same Jesus' now that He was in heaven; and also that it was her duty to glorify God by exercising the faculty of speech with which He had blessed her. This had the desired effect, and she spoke, and continued to speak during the remainder of the evening. I acted in a similar manner in reference to her eyes, which she had persisted in keeping shut; and at last I left her quite well, possessing the power of all her faculties. She never afterwards had a return of the attack; and so the predictions of the previous night came not to pass.

"The second case was that of a young woman, not then connected with my congregation. I was going my rounds, visiting those of my flock who had been 'stricken,' when I was met on the road by her mother, who earnestly solicited me to go into her house and see her, stating that she was then in the trance state, and had intimated that her state was to last for seventeen hours. I went with her to please her, not expecting that I would be of any service—my experience in the former case not warranting me to conclude that I could bring a person *out* of the trance state, but only that I might be able to *prevent* her falling *into* it. On entering the house, I found her daughter lying on a bed, and apparently unconscious, deaf, dumb, and blind. I engaged in devotional exercises, and then proceeded to deal

with her as in the other case, firmly and kindly telling her to open her eyes and to speak, and expressing my conviction that she could do so, if she choose to make the effort. This not having any effect, I then opened her hands, which were clenched like a person's in epilepsy, and lifted up her eyelids. Gradually consciousness returned, and she evidently both saw and heard me. I next got her mouth opened, and, on looking in, observed that her tongue was tucked back so that she could not speak, but by means of water and the friction of her own finger her tongue was unloosed, and the low voice of prayer announced that her power of speech was regained. After a little, she arose from her bed, dressed, and accompanied me to the house, a little way off, whither I was proceeding when her mother met me. The recovery was complete. For eight weeks previous she had been seldom out of these trances; her health was much impaired; her physician had been tried in vain; and her parents had been exceedingly distressed; but since that day there has been no return of the state, and her bodily health has been completely restored. I leave you to draw your own conclusion from these cases. My own theory was, that somehow or other her will had become dormant, and imagination and desire had got control of the mental system. In my treatment my object was to reinvest the will with its proper authority, in the hope that, having once regained its place, it would retain it; and in this I was not disappointed. The effort of the party to resist the disposition to the trance state so strengthened the power of the will, that neither imagination nor desire could afterwards overcome it.

"There were no more cases of this kind within my bounds after these two. My success in treating them brought them rather into disrepute, and consequently they ceased."

The explanation given by the Archdeacon of Meath of such cases is worthy of being introduced here:—

"The dumbness is perfectly accounted for by the hysteric action of the nerves of the throat. The blindness may be accounted for, either on the same ground, or by hysteric action extending to that part of the sensorium which receives the



nerves of sight. The visions and revelations are due to hysterical suppression of the powers of will and reason leaving the operation of the cerebrum and sensorium as uncontrolled as in dreams. . . . It does not seem impossible that hysteric affection of a portion of the sensorium should cause temporary deafness ; but when so unusual a phenomenon becomes prevalent, a knowledge of hysteria suggests another solution. . . . 'The pleasure of receiving unwonted sympathy,' says Dr Carter, 'once tasted, excites a desire for it that knows no bounds ; and when the fits have become familiar occurrences, and cease to excite attention, their effect is often heightened by the designed imitation of some other disease.' . . . If they hear of deafness in others, they will be deaf. I cannot look on this as ordinary imposture. It is the diseased moral action of hysteria. . . . The foretelling of the duration of dumbness, &c., or the time of recovery, is easily explained. The desire does itself induce the hysteric action, and can equally determine its cessation."

The following is a somewhat amusing instance of the way in which a prophet and a sleeper were both arrested, and a real service rendered to the neighbourhood in which the scene occurred :—

In a country parish of county Down, of which a decided work of grace has been recorded in this volume, and in the bounds of his own congregation, which received so largely of the blessing, the Presbyterian minister happened one day to call at a house where several of the inmates had been awakened, taking with him two Scottish brethren, who were anxious to be informed, by personal observation, of the real character of the work. Scarcely had they been seated, when two country-looking young men, one of whom was only some eighteen years of age, entered the house, and, without any ceremony, seated themselves in the apartment. The younger immediately intimated, with much show of importance, that his comrade would fall asleep in ten minutes after, and would not awake for two hours. He was at once challenged by my friend the minister, who asked him to produce his credentials substantiating his claim to the prophetic gift. When he was dealing with the young man in

question, and charging him either with being an impostor or the victim of delusion, the breast of his companion began to heave, and he closed his eyes as if to induce the approach of the wondrous sleep. The *pastor loci*, however, continued his admonition, exhorting his reluctant auditor quietly to go home, to mind his proper business, and ask forgiveness for his presumption. He reminded him that even the gift of prophecy, supposing he were endowed with it, was no evidence of grace; referring to the case of Balaam, who, though he had uttered true predictions, fell fighting against Israel, and to the protestations that, at the great day, shall be made by many who will in vain appeal, in arrest of judgment, to their having prophesied in the name of Christ. He enforced especially upon him the duty of humility, as the becoming ornament of the Christian profession, rating him soundly for his uncere- monious intrusion into the presence of several ministers and others to whom he was an entire stranger, and who had other things to mind than sleeping cases and their prophesiers.

The brethren who were present joined in the objurgatory strictures, and addressed themselves with great earnestness to the older visitor, as to the inutility, either to himself or any other, of his falling into the state announced; while my friend also remonstrated with him on the unseasonableness of such an operation in such a place, and the absurdity of imagining that any good purpose could, under any circumstances, be served by it. The sleeper and the seer were alike nonplussed by this unexpected reception, and left the house, but not till more than twice ten minutes had elapsed after the announcement of the "prediction." It was cause of congratulation that this, the first attempt to import the sleeping fits into the neighbourhood, was so successfully resisted, as, hearing of such things around them, the people might otherwise have fallen into like disorder and extravagance. It was the only case of the kind within the district, and the mode in which it was met and put to shame called forth an expression of unmingled satisfaction from the entire community.

I shall conclude this chapter by a statement of two cases,

each of thrilling interest. The subjects of both were stricken ; but the first, instead of being the better, only became worse ; while the second emerged from the fiery trial through which he passed, a conqueror, and more than conqueror.

The Rev. Thomas Y. Killen, of Ballykelly, narrates the following :—

“One class of cases we had resembled, more than anything else I can think of, the demoniacal possessions in our Lord’s day. The whole bodies of the persons affected were convulsed in the most frightful manner, so that it required five or six strong men to hold them, while their cries were of the most piercing kind. These frightful cases were comparatively few in number, and I regret to say, have not generally turned out well. Several of those who passed through fearful struggles have gone back to their old ways, and instead of getting better, seem rather to have grown worse. Take one remarkable case: M. H. is the son of a widow in respectable circumstances. He was always wild, reckless, and passionate, and during five years at sea seemed to have imbibed infidel opinions. On a Sabbath morning he travelled home from Belfast, where he had been staying for some weeks, to the great grief of his mother, who had tried diligently to imbue the minds of her children with a sense of the Sabbath’s sanctity. He declared his utter disbelief in the whole movement, but came, as usual, with the family to public worship. A number of persons were stricken that day, and when the first cry was uttered, he felt a cold tremor come over him, and left the house. His mother thereupon turned up the Bible, and pointed her daughter to the account of Jonah flying from the Lord, and how the Lord laid hold of him notwithstanding. He came in again, and quietly sat out the service. That evening and the next forenoon he kept ridiculing the revival, and laughing at the stricken ones, declaring that he would warrant them he would not be stricken, but if he were he would have the sense to keep his mouth shut at any rate. A friend, who dined with them that day, tried to reason with him on the subject ; but he persisted in his scepticism, until his mother requested them to let him alone, ‘for,’ said she, ‘he has broken my heart already, and

unless the Spirit of God lay hold of him, man can do nothing with him.' His friend, however, continued to argue, and he to resist, till his sister interfered, and entreated, if he would not himself believe, to hold his tongue, and not to do harm to others; adding, that there was no use talking to him. Upon this he got enraged, and said, 'My sisters are turned against me—nobody will speak to me now,'—rushed to the kitchen, and then exclaimed with an oath, 'They're always preaching at me;'—got into a perfect fury, tore his cap and threw it into the fire, and in the midst of his rage was in a moment laid prostrate on the floor. His friends heard his cries, and came out and found him writhing on the ground, and for three-quarters of an hour he was dreadfully convulsed, while it required several strong men to hold him. His first cry was, 'A knife! a knife!' then 'It's too late! it's too late!' then 'He's dragging me down, he's dragging me down!' and at length, 'Lord Jesus, have mercy on me! save me!' After some time he became quiet, but lay in an unconscious state. I had been sent for, and when I arrived I found a friend praying over him. In a little while he opened his eyes and stared vacantly round. When I first spoke he did not recognise me, but when told who it was, he held out his hand to me. I said, 'Were you afraid Satan was going to get you?' He replied, 'He *had* me.' One of his friends said to him, 'Did you see Jesus?' 'Yes,' said he, 'and He told me I had a black heart, but He would give me a new one.' When he got somewhat better he said that Satan coiled himself round him, and was dragging him down to hell, which seemed like the crater of a great volcano, and as he was dragged towards it, it appeared to be growing still larger and more dreadful, till, when he was brought very near, he felt almost suffocated by the sulphurous vapour. He said that Jesus then appeared to him and delivered him, and he saw heaven—a most beautiful place, with many in it whom he did not know, but that he had recognised two friends who had died some years before. When I talked to him I could not see that he had the slightest conviction of sin, or felt any need of a Saviour; and though he appeared to be sober for a little, and had two other attacks like

the preceding, no change for the better appeared. In a few days he refused to pray, and would scarcely ever open his Bible. The family emigrated in autumn, and I regret to say that the last account I had of him from his sister, when in London, awaiting the sailing of the vessel, was to the effect that he seemed now to be regarding himself as belonging to Satan, and that God had nothing to do with him. His was certainly the most melancholy case we have had."

The other is one of peculiar and even sublime interest, and is to be recorded in connexion with the movement in Armagh. Two of my correspondents in that city have referred to it, and from the statements they have supplied, I am enabled to present it in the fullest and most authentic form:—

There was a youth of seventeen years of age, the son of a widow, who was attending the prayer-meeting one evening, and who remained behind, along with a number more, to converse with the ministers in regard to the great concerns then pressing heavily on many souls. Restless and agitated, he rose after a short period, and left the church. He repaired in the first instance to a service in another place of worship, but soon after turned homeward. Arriving at the door, he found that the key which had been left by his employers for himself and companions was not to be found, and turning to the street, he met a young man of the city whom he knew to be a serious Christian, to whom he said, abruptly, "Oh, what am I to do! My heart will break; I am for ever lost!" His friend urged him to accompany him to the church. "I was there already," he replied, "but all in vain." He complied, however, with the invitation, and arriving, sat down. The auditory had all dispersed for some time, except some dozen individuals, with whom the ministers were holding earnest conversation, eliciting their doubts and difficulties, and of whom several that night were led to profess their faith in Christ, and to "go on their way rejoicing."

"We were in the act of bringing this meeting to a close," says the Rev. William Henderson, "when we were surprised and startled by words of earnest prayer from a young man in the

adjoining pew, who was bowed on his knees in supplication. I shall never forget the scene that followed. For about two hours that young man continued pleading with God, and wrestling with Satan, and he ceased not till he rose a conqueror, exulting in the blood of the Lamb. It is now seven months since this occurrence, and during that period I have had frequent opportunity of observing this youth, who is engaged in business in town, and I have not yet known him to falter in his burning love to Jesus, nor to waver in the strong hope which God gave him that night. His prayer was the most wonderful one that I ever listened to. Many of his utterances are yet vividly impressed on my memory. Aided by some notes, which were hurriedly taken by a brother-minister at the time, I subjoin a few of the petitions, as well as expostulations with the enemy, which fell from his lips :—

“ . . . ‘Satan, thou enemy of my soul, begone!—thou deceiver of the world, leave me! Come not near me, Satan, for Jesus is here! O Jesus, save me! Thou didst smite Saul of Tarsus, the persecutor of Thy Church, and Thou hast smitten me, an enemy of Thy cross, an enemy of Thy Bible, an enemy of Thy Sabbath, an enemy of mankind. O Jesus, heal my wounded heart! Jesus Christ, the righteous One, save my soul! Satan, thou father of lies, I have served thee long. I have been a subject of thy kingdom; but now thy chains are breaking. Keep back, Satan! . . . O eternal Son of God, have mercy! O Spirit of the living God, draw near to me! . . . O Jesus! Thou didst come to Bethlehem’s manger—Thou didst come to Gethsemane’s garden—Thou didst come to Calvary’s cross—Thou didst love poor sinners. . . . O thou Saviour of the lost! save *me*. Thou hast arrested me in the broad road which leads down to hell. I see my companions hurrying downward. Oh, have mercy on my poor soul! I see my sin as a great mountain,—wash it away! O Spirit! thou hast smitten, but, Jesus, do Thou heal the wound. My sins are like a thick, dark, dismal cloud,—oh, shine over it and take it away! . . . Oh, human nature, sinful, vile, polluted, hell-deserving! Holy

Spirit, I thank Thee for Thy glorious work. . . . O Saviour, Thou art here. I see Thy face. It is shining, it is radiant—it is radiant like the sun, yea, like millions of suns. Little wonder that Satan is confounded before Thee! . . . Jesus, Thou didst say to the raging sea, “Peace, be still,” and there was a great calm. Let it be so here! . . . Thou hast taken me away from my past life—it is all a blank, it is a black catalogue of sin. . . . O Saviour—the Saviour—the Saviour, help me! Oh, let Thy glory be advanced in this smitten soul! . . . Oh for faith! Faith is the wanting grace. . . . Oh, the conflict is sore! . . . O Jesus, gather in all my wandering thoughts, and cluster them on Thy cross, and take and purify them from sin! . . . Satan, it is hard to baffle thee. Oh, come not near this poor, naked, wounded soul! Say not there is no mercy! Ah! there is mercy for the chief of sinners! Satan, thou knowest thy kingdom is being shaken, and to-night thou hast lost a subject. . . . O Church of the first-born in heaven! Admit me, Jesus, to be a member of it. . . . Satan, thou art hanging on long, for thou hast had a strong hold here. Thou didst reign here even from infancy. Oh that thou wert dethroned in my heart! for thou hast swayed me too long. Jesus, thou didst conquer on Calvary, come and save me! . . . I come to Thee as a sinner, that I may be saved. I have nothing to give Thee in return, but a broken heart. And, oh! it is hard, for it was long subject to Satan. Do Thou soften it. . . . Oh, sin! sin! sin! thy weight is very heavy. . . . Oh, the mountain is very high, wash it away!—it is very lofty, cast it behind Thee! . . . Oh, this wounded soul! . . . Light, light! . . . I see faith coming under the door. . . . I see the red river of Emmanuel’s blood. I see the eternal river that flows from the side of Jesus. . . . I see the top of the mountain is gone! Blessed Jesus! Thou hast begun a work. I trust to Thy name Thou wilt carry it on till our feet shall stand in the streets of the new Jerusalem. “Heaven and earth shall pass away, but Thy word shall never pass away.” . . .

“These are but fragments,” adds Mr Henderson, “of the

prayer; but truly the kingdom of heaven suffered violence that night, and the violent took it by force. None that witnessed that spiritual conflict will ever forget it. What a reality it imparted to the solemn truths of God's Word, which, from our very familiarity with them, we too often fail to realise to their full extent! I should say that the young man who was the subject of this remarkable work, had received nothing more than the rudiments of an English education. He had been a moral living youth, and a regular attender at the Sabbath school and at public worship. Naturally he is of a retiring disposition, and not till this occasion had he ever offered a word of prayer before others. He would have been ashamed to have spoken of Jesus. I found, in conversation with him afterwards, that his mind was fully conscious during the great struggle through which he passed. There have been cases in which prayers were uttered by persons when under prostration, and were not remembered by them. It was different with him. He was never unconscious of anything that passed. The ministers present spoke to him at intervals, mentioning suitable texts of Scripture, and these his soul grasped at with wonderful avidity, and he would say, 'That is a promise. Oh, the sweet promises of God! Oh for faith to rest upon them!' At other times prayer was made for him, and he seemed to be encouraged thereby, as he exclaimed, 'Thou wilt hear the prayers of Thy faithful servants.' He mentioned to me afterwards, that when on his knees at prayer, the thought rushed into his mind that the moment of his salvation had come, and that it should be 'now or never.' It is interesting to know that his mother had experienced the blessed change the preceding night, and when he spoke to me some days afterwards of God's mercy towards him, he exclaimed, with streaming eyes, 'Ah, my mother was praying for me!' At the same time he thanked God for the Sabbath school. 'Oh, blessed Sabbath-school, how much do I owe to you!'

The Rev. Jackson Smyth states of this youth, that, meeting him lately, he said to him, "Well, H——, do you still feel that lightness of soul and glow of love which you did some time



ago?" "No," was the answer; "sometimes Satan tempts me—he is casting a gloom across my soul at times." "And are you then afraid?" "Oh no." "Wherefore?" "I know that Jesus lives, and when I come to Him in prayer, He teaches me that He does." "And except at these times when a cloud flits across your vision, is your love to Him as strong as ever?" "Oh yes, increasing and growing. You know His promise, 'I will never leave thee, nor forsake thee.'"

## CHAPTER XX.

### THE REVIVAL AND ITS LESSONS.

The review fitted to strengthen Faith in the Omnipotent energy of the Holy Spirit—To illustrate the rapidity with which God can bring about His purposes of Mercy—To shew the marked Coincidence between the Working of the Spirit in the early Church and now—To teach the Church that the forces she now possesses are sufficient for the Conversion of the World—To enforce the true theory of Christian Union—And to cast a new light on individual responsibility and duty—Conclusion.

To the record presented in the preceding pages, it cannot be necessary to append any corroboration. Authenticated as the great awakening of 1859 has been by those who, from the outset, had the most abundant opportunities of estimating its real character and results, nothing further can be requisite to commend it as a genuine and wonderful work of God. Its origin and progress unequivocally attest it as divine. In startling and impressive grandeur, it burst forth in a comparatively sequestered region, and scarcely had the new-born flame, drawn down by the few earnest watchers there, begun to burn, than it spread in all directions over an entire province. All classes and all ages caught the heavenly fire. *Within* the Church, a cold formality, an apathetic and unimpressible decorum were exchanged for a living and vigorous piety ; *without*, the ignorant and unreclaimed were seized as by a resistless power—and from the ranks of the abandoned and the profligate, as well as of those who had been brought up under the droppings of the sanctuary, thousands and tens of thousands were made to realise the possession of an endless life.

In reviewing the course of this great spiritual movement as

here narrated, there are many reflections which cannot but suggest themselves, and to some of these we may not unseasonably devote this concluding chapter.

I. Is not a narrative like the present fitted in an eminent degree to revive the faith of the Church in the *omnipotent grace and energy of the Holy Spirit*?

How else is it possible to account for such an extraordinary movement upon the souls of men, than by referring it to that almighty Agent by whom alone the dead are quickened into newness of life? Or what other solution can be given of the strange phenomenon, than that it is the operation of the same power that wrought the Pentecostal wonders? Although a recognition of the personality and working of the Holy Spirit is a fundamental article in the creed of every true church of Christ, yet how inadequate has been the apprehension of this grand truth! and how low the standard of the Church's hopes and expectations! Forming her calculations rather on the slow rate of progress with which she is familiar, she is affected with an almost incredulous amazement or surprise, when a widespread interest in religion is evinced, and a whole community is shaken as by the voice that shakes the wilderness. Professing to believe in the descent of the Spirit upon all flesh, she is yet startled and awed when here and there an earnest of future increase shews itself, forgetting that the partial shower of blessing is but the forerunner of those rushing floods that shall ere long descend to refresh the weary heritage, and cover the face of the world with fruit. But let a great awakening come, and how does she stand abashed because of unbelief, and rise to an anticipation commensurate with the glorious fulness of gospel promise, and with her own predestined future on the earth! Lifted up into a new position, and mightily advanced in living and abiding power, she looks forward at such a time to a greater enlargement still, when, through the instrumentality of her new-born sons and daughters, she shall break forth on the right hand and the left, clothed with an immortal energy, and arrayed as in a divine panoply for the conquest of the world. The arm of the Lord has been revealed, and she can say with a

new emphasis, and with something like an appreciation of its profound significance, "I believe in the Holy Ghost." Thus apprehending this great truth in its intense vitality, she learns to regard any the most stupendous manifestations of the Divine power that have ever yet been witnessed, as but the prelude to those greater marvels that shall be wrought when, with an energy of influence of which but a few transient glimpses have as yet flashed on the beholders, the quickening Spirit shall transform a very chaos of malignant elements into a fair and happy moral world.

II. What an illustration is presented by such a movement, of *the rapidity with which God can bring about*, in accordance with the sure word of prophecy, *His purposes of mercy to the world!*

But a short time ago, and the prospect, whether in a temporal or spiritual sense, seemed dark for unhappy Ireland. But what a rapid change! Within the last twelve years, our country has been emerging, with unprecedented progress, into a condition of extraordinary temporal prosperity; and now, through this great revival, she has been lifted up to the gaze of universal Christendom. Visitors from many lands—from Continental Europe, Asia, and America—have come to admire the wonderful work which has been wrought among her people; and the spiritual change produced within her northern province, has given a new impetus to the cause of truth and righteousness, even to the ends of the earth. The toiling pioneers among the distant heathen have been quickened by the glad tidings; the worn and weary watchers at every mission-field have seen, in what has come to pass in Ireland, an earnest and an augury of the blessed time when they shall no longer go forth weeping, bearing precious seed, but when, their patient toil rewarded, they shall have a reaping-time of joy in the great world-harvest of ransomed souls. Every living church has been revived and stimulated by the record; and from this far-off isle of ocean, has gone forth a hallowed influence, that has told with thrilling power upon the hopes and aspirations of the world.

And why may not all this be but the commencement of that

mighty wave of life that shall sweep on in swelling majesty till it has laved the shores of every continent, and carried, as in a spring-tide of salvation, its healing waters over the wide earth? We know that the Lord will make a short work in the earth, and cut it short in righteousness; and why not now?

Exception has, however, been taken to this spiritual movement, because of the very rapidity of the process by which its transformations have been wrought. But what is there here to excite astonishment, if we really believe the past, or forecast the prophetic future? Does not all that we know of the early Church, especially as associated with the day of Pentecost, attest a rapid, powerful conversion-work, when multitudes, as in a moment, were renewed? And though those were the times of miracle, yet renovation of heart is never ascribed to any such agency, but to the Word of Truth as the sole instrument, and the Spirit of Truth as the sole power exerted in effecting it. These mighty spiritual forces are the same now as ever; and if they once converted men by thousands in a day, in a single city, what may they not be expected to achieve when the promise, long-delayed, is realised in all its plenitude of grace and blessing? It is true that heretofore, except in special seasons of awakening, the transition has been slowly made, by individual souls, from darkness unto light—and, governed to a great extent by the traditions of the past, we are astonished when this stereotyped and stealthy process is supplanted by an immediate and unfaltering decision on the part of many to be the Lord's. But is this state of mind and feeling in harmony either with Scripture precept or prediction? What is there in either to encourage the imagination that the case of one who all at once throws down the weapons of rebellion and surrenders himself to Christ, is less to be desired than if the individual, after many struggles with temptation, and long delays, submitted himself, accepting, with but an indifferent grace, the overtures of mercy, and hesitating to the last whether he will believe and live?

And when at any time we witness an instantaneous reception

of the gospel tidings—when the light that has broken in upon the darkened intellect is welcomed as the harbinger of endless day—when thousands, and tens of thousands, hearing of free mercy, grasp the offer, and experience the unclouded sunshine of a settled peace—when, on a great scale, there is a turning unto God, and an exuberant delight proportionate to the marvellous transition—when the call has come with such attending power that the most stout-hearted are bowed at once, and the gracious result is visible in every varied form of manifestation,—why, is not this just what we should expect, as the most reasonable fulfilment of Divine prediction—a gladsome foretaste of the golden day, when the glorious things spoken of the city of God shall be realised, and the abundance of the Spirit, long withheld, shall be poured out upon all mankind?

III. In contemplating the present awakening, it is interesting to observe the *marked coincidence between its leading features and those which characterised the working of the Spirit in apostolic times.*

And here let us briefly advert to the experience of the early converts, as recorded in the Acts of the Apostles, (chap. ii. 42, &c.,) as compared with that of those in Ireland who have been lately added to the Church.

What *holding fast of their profession!* During the period that has elapsed since the commencement of the work of grace in the North of Ireland, many have been tempted to forsake the course on which they entered, and to relapse into their old sins. Yet they have continued, in all good conscience, until this day; and, though the fervour of the first love may have subsided, they have sustained their character for consistency, and have been enabled to maintain an edifying deportment, often amid many provocations.

What steadfastness "*in doctrine!*" for this is the secret of all continuance in well-doing. What thirst for God, and for His truth; what meditation in His law day and night; what diligent attendance on catechetical instruction; what relish for that theology of which Christ is the Alpha and the Omega, the all and in all!

What steadfastness "*in fellowship!*" To talk with one another of the preciousness of Christ, and of the great salvation; to strengthen each other's hearts, help each other's infirmities; to stimulate each other to a still greater readiness to work for their blessed Master; and, as they travel on to their eternal home, to lighten the toil and trial of the pilgrimage by speaking to one another in psalms, and hymns, and spiritual songs, and, oftentimes with hearts too full for utterance, to pour out their common supplications before the throne—these are the delightful and abounding evidences that the new children of the covenant are knit together in an endearing and indissoluble alliance.

What inexpressible delight in the "*breaking of bread!*" The communion is now a holy festival—a very feast for gladness. Such sacramental seasons as have been witnessed when the young disciples have commemorated, in presence of their brethren, the dying love of Jesus! What tears of joy have freely fallen even in the prospect, as on that touching occasion referred to by a minister, (the Rev. J. R. Dill, of Dromore, county Tyrone,) when forty, all of whom professed to have found the Saviour, could not contain for weeping! "On the Sabbath morning of the communion, a wonderful scene took place in the vestry, where they had met for prayer. Such a deep influence of the Spirit came down upon their hearts, that they were utterly unable to proceed with singing the words,

‘My broken body thus I give.’

Nothing was heard but sobbing." And what an accession to the membership of the churches, when, even in connexion with some three hundred congregations in that section of it to which most frequent allusion is made in the foregoing narrative, upwards of ten thousand have lately been enrolled in membership!

What continuance "*in prayer!*" From first to last the work has been, to a great extent, a record of answered prayer. Let the revival of secret and domestic worship—the new-born gift poured out alike on old and young, male and female—the heaven-directed aspirations presented at those brief seasons snatched from worldly occupation for spiritual converse—the many social

gatherings now sanctified by the word and prayer—and the distinctness, importunity, and expectancy exhibited by those who have been divinely taught to pray, bear witness to the extent to which the Spirit has been given as a Spirit of grace and supplication.

Of the “*fear that fell on every soul*,” wherever this visitation came, innumerable instances are noticed in the preceding pages. Doubtless this “fear,” in so far as it operated merely on the great mass of society, has now largely passed away. Old habits have resumed their sway in the case of those to whom no spiritual renewal came, and who were seized only by a dread of consequences which, for the time, had fallen upon them. Yet nothing was more characteristic of the movement than the circumstance that wherever it extended, “great fear” pervaded the whole community, so that the most thoughtless and irreverent of every creed were constrained to say, “The finger of God is here.”

What a *oneness of interest* among the subjects of the awakening! even as when in the early time “all that believed were together, and had all things in common.” How have the promptings of natural selfishness been overborne by the love of Christ, and of His people! How have the homes and hearts of many been freely opened to welcome those who came among them to observe the works and wonders of the Lord! And if no great outflow of Christian liberality is yet to be recorded, it is to be borne in mind that “not many rich” have been the subjects the gracious influence, the Divine sovereignty being conspicuous in giving most to those who needed most, while the great majority of the converted have been among the younger members of the families into which it has found an entrance. Yet many an unseen offering has been laid already upon the altar of the Lord for the advancement of His cause—the spontaneous prompting of hearts which had been opened to hearken to His word—and many a toil-worn pastor has been encouraged by the considerate gifts presented in their Master’s name by those who count themselves his spiritual children.

And what shall we say more, or how more adequately cha-



racterise their whole deportment, than in the remaining words of the same passage of inspired history? "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Till the revival came we had no adequate conception of such a social state as is here delineated. But we can now, in some measure, understand it. A state of things in which the difficulty is, not to bring people together to the sanctuary, but to induce them to retire from its cherished precincts—an abounding and pervasive joy manifesting itself in open-hearted hospitality and welcome given to the brethren in Christ, the very countenance irradiated as by a gleam of the heavenly glory—the everyday life a psalm of praise—the habitual converse the outflowing of a fount of perennial gladness—and the "adorning of the doctrine of God our Saviour" so palpable and attractive, as to win all hearts, constraining even the impenitent and the unbeliever in the work to accord the tribute of esteem and admiration,—these are the indications of a higher tone, and a holier brotherhood, than have been ordinarily exemplified in the Church. And what though, in the first outburst of the new life, some temporary excesses and extravagances have appeared, yet who at such a time will harshly criticise, or grudge to these new-gathered souls the overflowing fulness of their joy? Is it not refreshing in this cold world, and amid the formalism which insinuates itself into the very Church of God, to mark in any the artless and enrapturing expression of their gushing sympathies, and their brave indifference to times and places, ceremonials, and all outward things? Irregularities, if such we call them, will correct themselves—and the serenity of the horizon will, alas! too soon be clouded by the storms and trials with which these new-born children of the Lord will have to contend till the strife is ended, and the life-battle won.

IV. May we not learn from such awakenings as that under review, that for the conversion of the world *we do not need another gospel*, and that the forces which the Church now possesses, always including, over and above mere machinery, the presence

of the life-giving Spirit, *are amply sufficient for the great ends of her existence?*

There has been manifested in certain quarters of late, an undefined but unmistakeable impatience with the old and familiar modes in operation for the extension of the cause and kingdom of the Lord Jesus Christ. Symbolism has done its best to supersede the simple gospel, by overlaying it with forms of curious device and tracery, and by the introduction of ritualistic novelties, by which, although the taste of the æsthetic man may be regaled, the free spirit is only hindered in its efforts to ascend to the pure region where it ought to worship and adore. And a mystic school, the spawn of rationalism, in religion has arisen, which, under a fair and bland exterior, and using a few plausible generalities of discourse, seeks to veil under its airy form the central and surpassing glories of the cross. Thus do the patrons of gilded toys and baubles, on the one hand, and the abettors of a vague, unmeaning intellectualism, on the other, fondly cherish the imagination, that by their respective nostrums they will introduce a better era for a languid church, and a revolted world. And even in the true Church itself, and among those who retain a hold of the old doctrine of the apostolic and reformation age, there has been to a lamentable extent a want of faith in its Divine energy and efficacy, so that the Word has but seldom pierced as a dividing sword, and its testimony has failed proportionately to pass as God's own emissary from the speaker's tongue to the hearer's heart.

But when a spirit of revival comes, away with pictorial playthings and mystic shadows! the necessities of man's moral nature demand a better and a more enduring substance. Then none but Christ, and Christ without any other! and every tendency to idealise anything as a substitute for His finished work, dies within sight of the shades of Calvary. Then, too, the Church of God learns, as she had not done before, that she is in possession of that mighty secret, would she only use it, by which the whole earth is to be subjugated to her almighty King. She finds that all the glad results she witnesses have sprung from the felt and prized experience of those truths

which, in their divine harmony, have been exhibited in her distinctive symbols, and handed down from generation to generation of her children. She realises the conviction, that for all the ends of her establishment she needs no other instrument, and no other organisation, by which to carry it over the habitable globe. She comes to know, if not before, that what she ought to aim at with intenser earnestness than ever, is to bring the truth in its native force and divine simplicity into direct and immediate contact with the hearts and consciences of men; and thus she is sustained and strengthened in the anticipations of the period when the rebuke of her people shall be taken away from off all the earth—when all that prophecy unfolds to the eye of faith shall be a grand reality, and when there shall be a voice of much people in heaven, as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, “Halleluia: for the Lord God omnipotent reigneth.”

V. We learn from such a work of grace as that which has taken place in Ulster, *the true theory and solution of the problem of Christian union*.

Is it not to the Church an instructive, and to the world a convincing sight, which is exhibited at such a time of spiritual renovation? How often do we hear on platforms of “sinking of minor differences,” and the like; and yet how rarely do we practise it, or make it manifest that we are one with all who hold by the Living Head, in faith, and hope, and charity!

But let a baptism of the Holy Ghost be given, and what before was a pleasing theory, beautiful to contemplate, impossible to realise, becomes without an effort an actual reality. Let the Disperser of confusion rend the heavens and come down to do things that we looked not for, and the mountains flow down at His presence. Separations that threatened to last for ever yield to His glad advent, and the perpetual hills bow before Him whose ways are everlasting. The different sections of the one great spiritual community then find that they have so much to do with anxious, inquiring, and converted

souls, that they have no time, no taste, no spirit, for aught beside. Thus is accomplished a result that no semi-mechanical agencies, however well intended, could possibly achieve. When we find others beyond our own pale, and whom, it may be, we have been accustomed to regard with jealousy, blessed with a shedding down upon them of the same gracious influence, how can we, in the face of such heaven-descended tokens, be found perpetually trumpeting forth vain-glorious assertions of the pre-eminent value of our own systems and usages? and how can we refuse to say, combining the temper of the dove with that of the eagle, and looking from on high on the wide circle of Divine mercy, "Grace be with all those that love the Lord Jesus Christ in sincerity!"

And has not this spirit to a large extent been manifested among the brethren of the various denominations that have shared the blessing in the North of Ireland? Wherever they have been like-minded in regard to this great work of God, have they not, as by a resistless force, been drawn into fraternal sympathy and united action? When the conference of the Evangelical Alliance was held in September last, in the metropolis of Ulster—a convocation that was attended by unusual blessing to all engaged in it, as well as great advantage to the revival itself, as tending to obviate misapprehensions and correct abuses—was it not felt by all, that the interest awakened by this spiritual movement constituted a new and peculiarly tender bond of brotherhood? What can be more apparent than that it is not by dint of controversy (although we must not recede by a hairbreadth from any article we hold important, either pertaining to the doctrine or the polity of the Church) that we shall attain to uniformity of belief? And even those conventions that may be held as an annual or local demonstration of unity, what are they but the cover, not the removal, of division—a superficial virtue drawn over a deeper vice? The conclusion of the matter therefore is, that for the healing of the wounds of a distracted Church, and for the melting down of sectarian jealousies and alienations, there is but one sovereign remedy—the baptism of the Holy Ghost.

VI. This great awakening casts a new light upon the *duties and responsibilities of individual Christians*.

In this respect it has called forth into harmonious development a new power in the Church, even the power of prayerful effort among its true-hearted and devoted members. What is it that has long been for a lamentation among the faithful ministers of the gospel in this land? Has it not been that their labours were not seconded by the prayers and efforts of their own people—the great bulk of whom seemed to regard themselves as in no way responsible for the state of religion, either in their immediate neighbourhood or in the world? For want of Christian sympathy and co-operation, have not the hands of ministers hung down, and their spirits often sunk within them, as they contemplated the low condition of the professing Church of God?

Happily, this hindrance is being taken out of the way. In many a district, there are those who have begun to say unto their brethren, "Know the Lord,"\* and are thus shewing that they are living unto Christ and working for Him in the world. Sloth, worldliness, selfishness, in their various forms, are being practically rebuked, and a state of preparation is going forward for putting the Church in a position in which her energies shall be increased a thousandfold.

The times are pressing, and many who had lingered long in the doomed city of destruction have been arrested by the angel of the covenant, and led forth into a wealthy place, and are now

\* While full scope should be afforded for the exercise of the varied gifts and graces of the members of the Church, respect must be always had to the Divinely-constituted ordinance of a standing ministry, which none may take upon themselves unless duly qualified and called thereto. "The sending out of unlearned men," says Mr Tennant, in a letter to President Dickenson, Feb. 12, 1742, "to teach others, upon the supposition of their piety, in ordinary cases, seems to bring the ministry into contempt, to cherish enthusiasm, and bring all into confusion. Whatever fair face it may have, it is a most perverse practice. The practice of singing in the streets is a piece of weakness and enthusiastical ostentation." "As to lay-preaching," says Hodge, "it found little favour with any but the openly fanatical."

exulting in the glorious liberty of the sons of God. Who can tell but that a season of trial may soon follow, and that even now the cloud is blackening in the heavens that shall ere long burst forth in floods of thundering ruin and devastating fury upon the earth?

Is not the voice that has broken in upon the security of so many sleepers, a trumpet-call to "God's elect" to gird the armour on and prepare for battle? Of those who have been lately added to that "consecrated host," many, the greater number may, in the estimate of man, be a feeble company—striplings unpractised in the art of war. But in this conflict, the feeble may be as David, and may smite down, with sling and stone, the giant forms that have defied the onset of more experienced combatants. Let us welcome into the field these new companions in arms—it may be in tribulation, too—and assign them their true place in the decisive struggle, even the serenest heights of prayer and observation, whence they may penetrate into the invisible, and draw down that holy fire that will consume every adversary.

How can we better conclude than in the language of a devoted minister of the English Establishment, who witnessed for himself the work of grace in Ulster, and on more than one occasion stood forward in its vindication—the Rev. Flavel Cook of Millbrook, Cornwall:—

"We cannot expect, with any confidence, that the power now working in this revival will continue to exert the same energy, although we may trust that the effects of what is already done may be abiding. There seems, from analogy, or rather from precedent, reason to regard this as being to the Church what the inundation of the Nile is to Egypt; let us do as the husbandmen of that land—dig channels, open all sluices, remove obstacles, small and great, that the fertilising water may flow over every foot of parched ground. We ought not to reckon on its being high water for long.

"Some green things are left beside the brooks, but, as a land, we are drooping for lack of spiritual moisture. As in Joel's day, so now—'The field is wasted, the land mourneth; for the

corn is wasted ; the new wine is dried up, the oil languisheth,' (chap. i. 10.) What avails it, then, to 'pull down our barns and build bigger,' to multiply and perfect the ploughs and harrows, or even to increase the number of labourers ? Rain, rain is what we need ; and welcome tempest and storm, welcome thunderings and earthquakes, if they bring us rain.

"Deeply interesting it is to study this movement in connexion with other remarkable stirrings which are taking place simultaneously in many parts of the world, such as (to say nothing of England and Wales) America, Sweden, Italy, Spain, the Turkish dominions, and even among the dispersed of Israel. Are not these things—to which may be added the greatly-increased activity and results of missions to the heathen—enough to remind us of the words of the Lord, 'Behold the fig-tree, and all the trees ; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand ?' (Luke xxi. 29, 30.) What if these shootings forth of spiritual leaves on the withered fig-tree of Israel, and on (all ?) the trees of the Gentile churches, be the herald of the summer of the kingdom of God ?

" 'Thy kingdom come.' 'Even so, come, Lord Jesus !' "





## APPENDIX.

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A, PAGE 34.

### REPORT OF THE PRESBYTERY OF AHOGHILL.

THE following is the substance of the report of the Presbytery of Ahoghill, presented, after the commencement of the revival in that district, to the Synod of Ballymena and Coleraine, May 17, 1859 :—

“It is the privilege of the Presbytery to have to record on this, more than on former occasions, glad tidings of great joy. The Lord has been pleased to visit a large portion of our bounds with the genial showers of a gracious revival. Our churches have experienced an awakening the most cheering in its character and holy in its fruits. Shortly after the beginning of the present year, the Lord was pleased to convert a family near Ahoghill, and to bless their conversion in a large degree for promoting the conversion of others. An extraordinary interest began to be awakened; prayer-meetings multiplied—crowds flocked to these refreshing streams; nor were ordinary houses able to accommodate the eager multitudes that assembled to hear the burning prayers, and to listen to the plain but heart-stirring addresses of the converted brethren, and those ministers and laymen whose hearts the Lord had moved to engage in this important work. The open field and the public wayside, even in the cold evenings of spring, were the scenes of deeply-interesting meetings, over which angels hovered with joy. The prayer-meetings held in the first and second Presbyterian churches were crowded to excess, although held on the same evening, and at the same hour. For several miles

around multitudes flocked to these meetings for prayer and exhortation. Our lay brethren from Connor, at the first, gave, and continue from time to time still to give, a powerful impetus to the good work.

“Never, in these localities, was there such a time of secret and public prayer. In all directions prayer-meetings have sprung up, and that without number. They are conducted in a manner of deepest solemnity, and with a burning earnestness for the outpouring of the Holy Ghost, and for the conversion of souls. These meetings have been signally honoured of the Lord. The Spirit has descended in power. Through the instrumentality of the Word and prayer, convictions, often the most powerful—even to the convulsing of the whole frame, the trembling of every joint, intense burning of heart, and complete prostration of strength—have been produced. The arrow of conviction pierces the conscience; the heart swells nigh to bursting; a heavy and intolerable burden presses down the spirit; and the burdened-burning heart, unable to contain any longer, bursts forth in the piercing cry of distress, saying, ‘Lord Jesus, have mercy on my sinful soul.’ This is alike the experience of the old and the young—of the strong man and the delicate woman. Under such convictions, the heart finds relief in pouring out its cries and tears before the Lord. These convictions are followed by hours of kneeling before the Lord, crying, confessing sin, begging for mercy, and beseeching the Lord to come to the heart. This is done in tones of deepest sincerity, and in utterances of the most impassioned earnestness. It may be days, or weeks, or even months, with convictions returning more or less powerful, in the constant exercise of prayer and the reading of the Word, ere a calm and settled peace in believing is enjoyed. There does not appear to be any fanaticism manifested, any heresy broached, any self-righteousness exhibited, or any sectarianism shewn.

“A few interesting cases of the conviction and conversion of Roman Catholics have occurred. It is worthy of note that, under the light and power of this movement, they love the Bible, pore over its sacred pages, pray through the prevailing

name of Jesus alone, place reliance on Christ only for their salvation, and, in the exercise of their civil and religious liberty, join the worship of a purer Church. Two great truths take full possession of the mind—namely, man is a sinner, under judgment, unto condemnation; and Jesus is the almighty Saviour to deliver, and faith in Him the way of obtaining that deliverance.

“Convictions have taken place on a large scale, and conversions have followed. Many—even hundreds—are giving the most pleasing evidences of being in Christ. Of drunkards, blasphemers, cardplayers, Sabbath-breakers, neglectors of ordinances, and the wicked in general, it may be truly said, ‘They are now in Christ new creatures.’ With them old things are passed away, and all things are become new. This is not an appearance put on, but, as far as yet known, a deep and abiding reality. Sin—besetting sin—is crucified.

“On this revival work, so far as it has as yet developed itself, there is written ‘Holiness to the Lord.’ Even upon that portion of the public who make no claim to be religious, a deep, solemnising influence has been exercised. Many of them are thoughtful and inquiring, attending the prayer-meetings with evident interest, and, it is to be hoped, with profit. But, among the awakened and converted, other delightful fruits are growing up with rapidity to maturity. Prayer has received a powerful stimulus—not only secret, but family and public prayer is one of those heavenly fruits.

“It is truly astonishing the liberty that many—very many—both male and female, have got in public prayer. It is most refreshing to hear the holy, earnest, edifying prayers which many babes in Christ are now offering at the family altar and at the public prayer-meeting. It is nothing uncommon to hear the voice of prayer wafted on the wings of the wind from the adjoining field. The Bible is studied, and prized, and loved more than it ever was before. It is felt to be ‘more precious than gold, yea, than much fine gold,’ and to be ‘sweeter than honey, yea, than the honey that droppeth from the comb.’

“Several that were lying out, from various excuses, from the

ordinances of a preached gospel, have been moved to the house of God, in whatever attire they could command, though it were poor; while others have been stirred to obtain decent clothes, and are now to be seen reverently worshipping in the house of God, where they had not been for years before. Many, too, have been moved to keep the feast of the Lord's Supper, in obedience to the dying command of the Lord. Our congregations never had such an appearance before, of hearty, earnest worshippers. There are thousands of the surrounding Christian population who are revived and refreshed as the parched corn, in the long drought of summer, after the descending of the cooling and invigorating shower. There is a quickening to duty, to spirituality in communion with God, which is manifest and delightful. Never, in this locality, was there such holy, and importunate, and believing prayer offered up by numbers, in the name of the holy child Jesus, for the outpouring of the Holy Ghost.

"This gracious revival has extended from the parish of Connor to that of Ahoghill; then to Portglenone, and round by Tully, Largey, Grange, Straid, Slatt, Galgorm Park, Cloughwater, Clough, and Rasharkin; nor is it yet shewing any symptoms of decline; on the contrary, it is moving on with amazing power. Every day, and almost every hour, is bringing tidings of conviction. The interest is more and more awakening and extending.

"As to the human agency by which this revival has been begun, and continues to be extended, it is not through the ministers of the churches alone, or even chiefly. The earnest and faithful preaching of the Word may have been the preparation in some degree; but the chief and honoured agents in the work are the converted themselves.

"We pretend not to understand or to explain all the bodily effects by which this revival is accompanied. There are mysteries connected with it which are incomprehensible. Still, we cannot believe that it is all the result of mere human sympathy, or the effect of bodily disease, or the result of Satanic agency. In the awakening of slumbering souls—their agonizing cry for

mercy—in their repentance and forsaking of beloved sins—their acceptance of Christ—their admission of Him to sit enthroned on the highest and best seat of their affections—in their love to Jesus—their earnest, believing prayer—their entrance on newness of being, and their persevering endeavours to win sinners to the Saviour—we see the grace of God, and are glad.”

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### B, PAGE 119.

#### THE REVIVAL AND PUBLIC MORALITY.

An attempt has been made in certain hostile quarters to depreciate the character of the revival, by a series of statistical statements affecting the moral status of Belfast. It has been stated, for example, that drunkenness has been considerably on the increase since the commencement of the movement in that town. Before advertng more particularly to this representation, I may be permitted to give a few detailed statistics in relation to crime in the province of Ulster during the year of the revival.

The number of prisoners for trial at the Quarter-Sessions for County Antrim, October 1859—that is, six months after the commencement of the revival—was exactly one-half that of the previous year; the figures being, October 1858—14; October 1859—7.

At the Ballymena Quarter-Sessions, held before John H. Otway, Esq., Assistant-Barrister, in April 1860—that is, when the revival had been above a year in existence in that neighbourhood, which has been its central district, *there was not a single case of indictment upon the record.*

On this subject, the following extract from a letter to the Bishop of Down from the Rev. Edward Maguire, the lately-appointed incumbent there, is valuable :—

“I met, a few evenings ago, a number of gentlemen connected with this neighbourhood. Among them there were three magistrates. Their unanimous testimony was, that since

the revival the public morals were vastly improved; and though, as we might expect, there were some cases of drunkenness and other vices, yet they said these were quite exceptional. I asked various and independent parties—the barrister, (Mr Otway,) magistrates, and grand-jurymen, all at different times and in different places, to what cause, in their opinion, was this absence of crime owing, and they each and all at once replied, ‘To the revival.’”

At the Quarter-Sessions in Coleraine, a place which is second in interest only to Ballymena, as one of the earliest scenes of the revival, the testimony of the assistant-barrister, to the same effect as given in the preceding part of this volume, was voluntarily emitted in presence of the grand jury.

At the Quarter-Sessions, Belfast, in April 1860, the assistant-barrister, as reported in the local journals, said, “Gentlemen of the grand jury of this division of the County Antrim, I have been enabled, in the *first two towns* of the county in which I held the Sessions, to congratulate the grand jury upon having *nothing at all to do*. Gentlemen, I cannot exactly offer to you the same amount of congratulation, because you have *three cases* to try; but still I think we can congratulate ourselves on having such a small calendar, all of a *trifling character*.”

At the March Assizes, 1860, for the county of Antrim, there were but five prisoners for trial; and for the county of the town of Carrickfergus, none.

At the Quarter-Sessions for Londonderry, in April 1860, held before Wm. Armstrong, Esq., assistant-barrister, *there was no criminal business*, and his worship was presented with a pair of white gloves.

An official connected with the county prison of Down, says, in a private letter, “As to the criminal business of the county, the late assizes (March 1860) had an average amount; but at the Quarter-Sessions, on several occasions, not a prisoner for trial appeared on the calendar, though some were out on bail.”

One of the most important and decisive facts—as illustrating the moral results of the revival over the face of a whole

county—is the following :—The number of committals for the county of Antrim had decreased from 3281 in 1858, to 2784 in 1859! It is well known that Antrim is predominantly Protestant in its population; yet the Protestants committed during the past year were only 1002, while the Roman Catholics were 1069, exhibiting a decrease of 99 Protestants as compared with the previous year, and an increase of 53 Roman Catholics.

These are a few facts which are undisputed, and they ought to go far, even were there no other testimony, to settle the question of the moral tendencies and results of the revival.

A leading newspaper in Ulster, however, has attempted to shew that, so far from promoting morality, the revival has actually fostered crime and increased immorality. The charge is serious; but what is its exact extent? It is stated, on the authority of certain police statistics, that drunkenness had increased during the year of revival beyond the proportion of ante-revival years. The cases were,—for 1858, 2539; for 1859, 3112—increase, 573. But the question arises, What have these statistics of drunkenness to do with the revival? Might it not be as well and as wisely said, that drunkenness caused the revival, as that the revival caused drunkenness? The two things lie contemporaneously within certain months, but it is a logical fallacy to represent them as connected by relations so intimate as those of cause and effect. If it had been asserted by the advocates of the religious movement, that every individual of the 120,000 or 130,000 inhabitants of Belfast had been brought under the influence of the revival, these statistics of drunkenness might be legitimately appealed to in the case. But it is a fact, which admits of no dispute, that *no person has, during the year in question, been before the police court of Belfast, on a charge of drunkenness, who had ever been brought under religious influences.* According to the logic of this objector, the towns of Ballymena and Coleraine ought to be the most immoral and drunken in Ireland.

With regard to the increase of drunkenness in Belfast—as indicated by the police statistics—I do not see that the friends of the revival are under any obligation whatever to account for

them. It is well known, however, that the majority of the "drunken" cases are persons who make no profession of any form of Protestantism, and who constitute the lower *stratum* of the population of Belfast. There is reason, indeed, to believe that the immense majority of them are nominally Roman Catholics, who constitute about one-third of the inhabitants. But to whatever denomination they may belong, they are of that degraded and criminal class which, in our large towns and cities, have never yet been reached by any of the appliances of evangelisation.

It is gratifying to state that Ballymacarrett, an almost exclusively Protestant suburb of Belfast, containing about ten thousand inhabitants, is undistinguished by this disgraceful inebriety. The police-books of Belfast testify that from Friday morning, 23d December 1859, till Wednesday the 28th December, including the Christmas holidays, only *three* persons were taken into custody in that whole district.

With reference to all such charges as are now alluded to, the following statements, by Bishop M'Ilvaine of Ohio, are suggestive and appropriate :—

"I have been struck with the fallacy of the argument against the work in Ireland, founded on alleged increase, in some towns, of police committals, an evidence of increase, or, at least, of no decrease of crime. Suppose the increase proved, and that it is evidence, not merely of more sharpness to arrest, but of more crime—drunkenness, for example—which has not appeared, it is very supposable that it may be the indirect consequence of the reality of the revival. Satan's kingdom is not exterminated, nor his enmity, nor his people quenched in any town. Where a real work of grace is mighty, a great impression is produced; hundreds are converted, many others are impressed; but there remain those who resist, and scoff, and hate the work, and, for defence, as well as enmity, will only plunge deeper into sin. It is very conceivable that, among such, there may be such increased wickedness as to give to the common eye the aspect of a more prominent and outbreking spirit of evil. My idea is, that until Satan is finally bound, we must



expect to see, in proportion as the gospel gains power and draws its lines nearer his citadel, an increase of the manifestation of that enmity which dwells in the hearts of all that are his ; an increased array of his force ; a larger mustering to the field of multitudes that otherwise would be in a measure as unenrolled militia—really, but not so manifestly, his ; and thus it will seem as if iniquity were more abounding, and the kingdom of darkness putting on more strength, while, in reality, it is only the beleaguered fortress, in the consciousness of impending destruction, summoning all its available strength, and calling up every woman as well as man to stand forth and man the guns. But these are results which only they who know the two kingdoms of Christ and antichrist can appreciate.”

#### THE REVIVAL AND INSANITY.

Akin to the charge just adverted to is the averment which has been put forward, that the revival has promoted insanity to a degree fearfully in excess of all ordinary averages. The most exaggerated representations have been published on the subject, and have been caught up with great eagerness, and reproduced in the leading Popish, Tractarian, and anti-Evangelical journals of Britain.

It was stated, for example, in a Belfast journal, that “seven individuals had been admitted into the Belfast Lunatic Asylum within the last two weeks, whose aberration of mind is distinctly traceable to the excitement consequent on the religious preachings!”—(July 12, 1859.) An inquiry was immediately instituted into the truth of this statement, when it appeared that two of the “cases” were women who had been in the asylum before, and had relapsed into insanity from the effects of the religious excitement ; a male patient had been ill since the previous November—several months before the revival commenced—and no allegation was made at the time of his admission, that he had come within reach of the revival excitement ; another male patient was found to be afflicted with “acute mania”—quite a different thing from religious insanity ; a female patient, admitted during the time specified, had been

present at a revival meeting, where a woman seated near her was prostrated, but she herself had not fallen. No account has been given of the seventh case.

In the month of September 1859, the same journal published a paragraph, headed "Insanity of Revivalism," which was to the following effect:—"We have it on good authority that, since the commencement of the revival movement, there have been lodged, in the Belfast asylum and county jail, no fewer than twenty-two cases of insanity from Larne and that neighbourhood alone." This was an astounding allegation, but it was promptly met by the following statement of facts:—As regards the Belfast Lunatic Asylum, only ONE case of insanity "from Larne and that neighbourhood alone" had been admitted, but it was a transfer from the county jail; so that, in reality, the Lunatic Asylum had none at all to account for. As regards the county jail, there were admitted, since the commencement of the revival, only five insane persons, from Larne and its neighbourhood, whose aberration was attributed to religious excitement. The precise nature of this aberration—as connected with religious excitement—is not stated in any document, and may have been wholly unconnected with the revival for aught that is shewn. Of these five persons, one, as I have said, was transferred to the lunatic asylum; three had recovered, and one was still in the county jail on the 15th of September 1859.

I have obtained, from an official connected with the Belfast Lunatic Asylum, a list of all the cases admitted into that institution, classed under the head of religious excitement, during the year ended March 31, 1860. They are exactly sixteen, and include, of course, nearly all the cases already referred to. My obliging informant says in regard to these sixteen cases:—"You will perceive that a number of these cases come from jail, and in all such, the particulars we receive are very imperfect. Several others, I believe, are represented very much according to the feeling of the medical man, who visits the patient before admission, and it is he who gives the character to the disease, stating in his certificate the species of insanity with which the patient is afflicted. *I may mention that there were eight cases*

*admitted here last year, under the head of religious excitement, before there was any talk of revivals in the country."* It follows from this statement, that as there were sixteen cases in all, during the official year, only eight cases can be fairly attributed to the excitement of the revival—and this proportion is not in excess of the ordinary average!

So much for the cases in the Belfast asylum. In that of Armagh, which was erected for the three counties of Armagh, Monaghan, and Cavan, there were only nine cases admitted last year, whose insanity was traced to religious excitement; of these six were discharged cured, and three relieved.

I believe that we should have heard little of the "insanity caused by the revival" had it not been for two or three melancholy cases, in which the religious excitement led to great physical exhaustion, and ultimately to untimely death. I am somewhat surprised, indeed, that there were not more of this description; for individuals were often in the habit of sitting up, night after night, engaged in religious exercises, and in a heated atmosphere, in defiance of all the laws of health; and it was not to be expected that, in the case of persons of morbid temperament, or predisposed to insanity, the exhaustion of nature, and the operation of moral causes of highly-wrought intensity, should not lead to mental derangement. Still, it is important to remark that all great crises in the history of the world, political as well as religious, have swelled the numbers of the insane; and I believe that the revival in Ulster has led to fewer instances of the kind than any similar movement on record. Sir Alexander Morrison, late physician to Bethlem Hospital, says:—"The predominant ideas of the times, whether religious or political, have great influence in the production of insanity. Thus, at the time of the Crusades, many cases of disordered mind occurred. The celebrated novel of Cervantes's was written expressly to ridicule the insanity of knight-errantry prevalent about the time he wrote. *There were also, it is said, many persons afflicted with religious insanity at the time of the Reformation.*" I am not aware, however, that any section of the anti-Evangelical press has opposed or condemned the Reformation on the same ground.

as that on which the Ulster revival has been so unscrupulously vilified.

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C, PAGE 150.

THE REVIVAL AND THE GENERAL ASSEMBLY.

The following is a portion of the address delivered at the opening of the Assembly :—

“We meet, as you well know, in circumstances of unusually solemn and tender interest. While on the European Continent the nations are astounded at the rapid movement of those colossal powers that are arrayed in deadly conflict, we, in the prosecution of another warfare, have been arrested by a higher force, which has come down upon us with unwonted energy, and whose onward march has filled us with amazement and admiring awe. But a short time ago, and who among us would have anticipated such a day of wonder and of power! Many a time and oft the watchers on our highest hills have sought to descry its gladsome advent, but as often have they been constrained to report that they had watched in vain. It has been reserved for us of this Assembly to come together at a time which has been longed and waited for by prayerful hearts for many generations. And, as we scan the tokens of new life that everywhere present themselves throughout our borders, we are instinctively reminded of the marvels of the Pentecostal jubilee itself.

“The scenes with which we are now happily familiar, are without a parallel in our historic records. They call up vividly before us the memory of the early time of Presbytery in this land—a land then dark and desolate—and lead us to associate the labours of the fathers with the blessings that are now descending on the children. They have affected all of us with such a strange surprise that we know not whether more to welcome or to wonder at the gracious visitation. Convened at such a period, may we not say that we enter on our deliberations, not only under the sanction of our living Head, but in

the manifested and special presence of that Spirit who has supplied us with such a demonstration of His sovereign grace and power.

“Let the pervading tone of this Assembly only be in harmony with the occasion on which we meet, and, while its actings will bear the impress of a higher wisdom, the form of polity which we administer will at the same time receive its noblest vindication; for it will approve itself as alike adapted to the transaction of ecclesiastical affairs, and to the edifying of the body of Christ. Our own spirits shall thus also be refreshed, and who can tell but that, assembled in the metropolis of the country at such a crisis, our meeting may, in the sight of the whole community, elevate us to a higher platform, from which we shall not willingly descend, and on which we shall cultivate as we have never done before the noblest impulses of piety and patriotism!

“Of those who would in other circumstances have taken counsel with us at this meeting, some are employed in what is the more incumbent and congenial task of nourishing the tender plants that are beginning to exhale their fragrance in the vineyard, and of guarding them against the ravages of the destroyer. We shall miss their presence, while, we doubt not, they will aid us by their prayers.”

Subjoined is that part of the report of the committee on the state of religion with reference to the revival, as presented to the General Assembly, July 1860. The grand distinctive feature of our spiritual history during the past year has been the outpouring of the Holy Spirit over an extensive district of our Church. . . . Some of the prominent characteristics of this remarkable awakening may be briefly noted:—

“1. Persons of both sexes, of all ages, of different grades of society, of various denominations of professing Christians, including Unitarians and Roman Catholics, have been at once convinced of sin, and apparently converted to God.

“2. These spiritual emotions have been accompanied, in a very large number of cases, by physical impressions producing bodily infirmity, and continuing, in some cases, for hours, and

in others for days, and usually terminating in peace of conscience, and sometimes in joy unspeakable and full of glory.

“3. The two great truths on which the converts prominently, and almost exclusively dwell, are the sinfulness and utter spiritual helplessness of man, and the all-sufficiency of Christ as a living personal Redeemer.

“4. No heresy has been started in this new and unusual state of religious excitement. The whole movement, in its various aspects, tends to give striking and vivid illustration of the great doctrines of the gospel, as they are set forth in our Catechisms and Confession of Faith.

“5. The effect produced by this awakening on the life and character of those who have experienced it, is decidedly evangelical—a deep sense of sin, especially of the sin of having neglected the great salvation, fervent love of Christ, intense brotherly kindness, earnest desire for the conversion of sinners, habitual communion with God, and delight in His Word, worship, and service—these attributes of character are assuredly the fruit of the Spirit, and those are the characteristics of multitudes who have lately declared themselves the servants of Christ. The drunkard has been made sober, the libertine chaste, the blasphemer and Sabbath-breaker devout, the worldling constrained to think deeply and penitently of his sins, and to flee from the wrath to come. These are surely trophies of Divine grace, and many such trophies as these have been raised to the honour of God since the commencement of the present revival.

“6. The work has been carried forward in many districts by the agency of the converts themselves. As many as have been brought to know Christ have taken delight in telling to all around them what a precious Saviour they have found. The fear of man is completely taken away ; and uneducated persons, of humble station, are heard to offer up prayer to God, with fluency, propriety, and fervour, in the presence of multitudes, and without embarrassment or trepidation, to call on their assembled fellow-sinners to repent, and believe the gospel.

“These are some of the features of the present movement in the North of Ireland. They are such as we cannot contemplate

without wonder, thankfulness, and joy. A visitation of Divine grace, so sudden and so unusual, has naturally provoked the contemptuous ridicule of some, and the fierce hostility of others; but their opposition has been overruled for good. It has led many persons of matured Christian wisdom and experience, from various sections of the Protestant Church, to examine and to judge for themselves; and we have now an overwhelming array of witnesses to testify, with one accord, that the work is undoubtedly of God. It is true that the ordinary operation of the Holy Spirit is slowly progressive, and almost escapes observation. Yet who shall venture to say that it may not also be immediate, public, powerful, and extensive, at His sovereign will? Why should we deem it strange if the Holy Spirit, especially in times like these, when men are so much occupied and engrossed with material objects and pursuits—when the boundary between the Church and the world is so dim and so little discernible—when such exaggerated importance is attached to mere office, and order, and outward ceremonial,—why should we deem it strange if the Spirit of God come forth in power, and send such a peal of awakening through the hearts of careless, worldly, self-complacent professors of religion, as shall effectually rouse them from their slumbers, and enable them at once to discriminate between truth and error, between right and wrong, between shadow and substance, between the form of godliness and the power thereof? Further, we find that, in point of fact, the history of the Church of God, both before and since the Christian era, has been marked by signal and extensive manifestations of Divine grace; and that in the community of His people, as well as in the individual believer, the life of religion has been forwarded by impulses rather than by continuing progress.”

The following were the resolutions subsequently adopted:—

“First, That this Assembly desires to express profound thankfulness to God that it has pleased Him to pour out His Spirit on so many of our congregations; that it recognises with reverence and awe, and at the same time with inexpressible joy, the sovereign and infinite grace, which, notwithstanding our many

provocations, has bestowed on us such evident and abundant tokens of the Divine favour.

“Secondly, That in the new and unprecedentedly solemn circumstances in which this Church is placed, the Assembly deeply feels the need of being directed by the wisdom of the Most High ; and would, therefore, call on Him who giveth liberally and upbraideth not, to bestow the Spirit of power and of love, and of a sound mind, that we may know what we ought to do in these times of special visitation.

“Thirdly, While the Assembly leaves the ministers to deal in Christian wisdom with individual cases as they arise, it would earnestly remind the brethren of the need of guarding, on the one hand, against cherishing undue suspicion of the reality of the work of the Holy Spirit ; and, on the other, of adopting any course of procedure, whereby our people may be led to mistake bodily impressions, or even deep conviction of sin, for genuine conversion to God.

“Fourthly, That the Assembly, while cordially recognising, as one of the most marked evidences of the genuineness of this work, the fact stated by all the brethren, that it has been originated and promoted by means of the system of setting forth the truth in the standards of this Church, nevertheless earnestly entreat all the ministers and members to watch the introduction, from any quarter, of error in doctrine or in practice, lest Satan should get an advantage over us, and the Spirit of truth be provoked to withdraw.”

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#### D, PAGE 168.

##### DOWN AND CONNOR DIOCESE RETURNS.

Subjoined is a selection from the answers received to the queries addressed by the Bishop of Down, Connor, and Dro-more, to the clergy of his diocese, and referred to in the communications from his Lordship.



I. “ *How has the revival operated in reference to your congregation—the attendance at the Lord’s table—or at your school-house or cottage lectures ?* ”

“ 1. I formerly had about twenty at a cottage lecture ; for the last ten weeks there has been an average of 700 every Thursday evening at an open-air service.

“ 2. My congregation, which, before the commencement of the religious movement, averaged eighty, now numbers one hundred and twenty, the attendance at the Lord’s table in proportion ; increased attention and devotion very remarkable ; all religious meetings crowded ; necessity obliges us to hold meetings in the open air.

“ 3. Hundreds leave my church unable to get in. Communion three times the former average.

“ 4. The effect of the attendance on every means of grace has been almost miraculous. The Sunday-morning service more than double—the evening service has been increased six-fold, and the communion quadrupled.

“ 5. Congregation increased. School-house lecture overflowing. A most solemn feeling and deep-seated earnestness characterising all.

“ 6. Several persons of the humbler class have lately been observed in church who were not known to attend any place of worship.”

II. “ *Since the appearance of the revival, have you observed any improvement in the habits of your people ?* ”

“ 1. Decidedly less drunkenness—less violation of the sanctity of the Lord’s-day.

“ 2. A most marked improvement. Drunkenness and other notorious vices have almost disappeared. In one large establishment, the business of each day is commenced and ended with prayer.

“ 3. A total change for the better ; and the police have confessed they have little to do.

“ 4. It is most gratifying to observe the habit of reading the

Bible among families, where it was before totally neglected, now becoming so prominent.

“5. A reverence for religious subjects, and willingness to converse upon them.

“6. The habits of the people completely changed. Formerly drunkenness was the prevailing habit, now sobriety. There had been a total neglect of family worship, it is now very general.

“7. In almost every house, and by the hedges, I find the Bible read.

“8. My parochial census of 1857 exhibited only seven families who had family worship; and, up to this date, I have given 314 forms of prayer for family worship to the heads of families soliciting them, and now, I believe, using them.

“9. Religion is the universal topic of conversation.

“10. The general aspect of the place is changed.”

It may here be stated, that, of the Episcopal ministers of the North of Ireland, the Rev. Charles Seaver of St John's, Belfast, was among the most earnest and successful in connexion with the revival movement. At an early period he came forward, in his own pulpit, with a vindication of its genuineness; and subsequently, at the meeting of the Evangelical Alliance, his admirable statement produced a deep impression. That paper has since been widely circulated, and has, doubtless, told with happy effect throughout the entire kingdom. Mr Seaver has throughout been joint-superintendent of the weekly union prayer-meeting, conducted by the brethren of all evangelical denominations in Belfast. His visit to London, at the request of the committee of the Evangelical Alliance, did much to commend the movement in the metropolis and its vicinity.

## E.

## CONGREGATIONAL RETURNS.

The following tabular statement contains the substance of returns from three hundred and seven out of four hundred and sixty Ulster congregations in connexion with the General Assembly, (there are five hundred and twenty in all, North and South,) in reply to a circular issued in the month of December last. At that period, in most of the congregations referred to, there had been only one communion season subsequent to the revival. In such cases the returns do not by any means shew the full extent of increase to the membership of the Church consequent upon the movement. In a few instances only, in which an unusually large accession is recorded, as in some of the Belfast congregations, the additions to the Church are reckoned up to the 1st of April 1860. The names of some congregations are reluctantly omitted, no definite numbers being specified in the returns received from them. It is a striking attestation to the extent of the movement, and the deep interest evinced in it, that such a mass of valuable statistics as the following table exhibits was furnished by ministers of the Presbyterian Church, not in obedience to any official requirement, but solely as a contribution on their part to the present publication, for which it was notified that the information was desired.

With reference to the cases of individuals formerly connected with the Roman Catholic Church, of which between three and four hundred are reported, it is to be observed that none are given but those of which a hopeful opinion is entertained in the several neighbourhoods with which they are connected.

The following abstract shews the comparative number, both of congregations visited by the revival, and of individuals added to the Church in connexion with them, in the several counties of Ulster :—

Antrim, . .	81	Congregations.	4353	Additional Communicants.
Down, . .	69	"	2107	"
Derry, . .	36	"	1258	"
Tyrone, . .	42	"	1189	"
Armagh, . .	27	"	625	"
Donegal, . .	23	"	502	"
Monaghan, .	18	"	412	"
Cavan, . .	10	"	169	"
Fermanagh, .	1	"	21	"
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	307	"	10,636	"

In all the congregations throughout the Church, many who cannot be reckoned in the above statement, inasmuch as they were nominally in communion, have, after a long neglect, been reunited in the fellowship of the Church. The increase above the average, frequently stated below, is largely to be attributed to the accessions from this class, and amounts to several thousands.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
COUNTY ANTRIM.			
1st Ahoghill, . .	30	127	280 communicants above the average—202 added to the Church in 1859—700 hopefully awakened—From 8 in a family to 1—From 80 years old and under—700 Bibles and New Testaments, 200 Catechisms, and 40 Confessions of Faith sold—Stipend increased £40—8 Roman Catholics impressed, 5 of whom joined the Church; another was baptized.
2d Ahoghill, . .		65	Former average 15—6 Roman Catholics now connected with the congregation.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
3d Ahoghill, . . .		34	56 above average—One Roman Catholic has joined the Church. [The parish church is about to be rebuilt and enlarged as a result of the revival.]
Ballycarry, . . .		70	100 anxious inquirers in Bible class—100 Reference Bibles sold, and 5000 religious tracts and books—Prayer-meetings universal—1000 in attendance in the several districts.
Ballycastle, . . .		13	
Ballyclare, . . .	7	20	
1st Ballyeaston, .	19	65	170 above average—attendance on public worship increased one-third—56 under examination for communion.
2d Ballyeaston, .		40	
Ballinderry, . . .		22	A publican estimates his loss at £40 yearly by the revival—Another took down his signboard, 27th June.
Ballylinney, . . .		30	
1st Ballymena; . .		64	90 over average—The candidates for communion subjected to a severe ordeal, requiring careful and extensive preparation—Many middle-aged and old persons, who had neglected the ordinance for many years, came forward <i>voluntarily</i> before the session to acknowledge their sin of neglect, stating that they did not feel at liberty to approach without having made such acknowledgment.
3d Ballymena, . . .		160	200 above average—Only 3 per cent of the awakened prostrated—Prayer-meetings pervade town and country—Some who had given over drinking have returned to it—Additional church accommodation required—10 Roman Catholic cases and some Arians—The latter reported as the more hopeful.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
1st Ballymoney,    }	100 in town and country.	67	120 over average, several Romanists.
2d Ballymoney,    }		38	
3d Ballymoney,    }		81	150 over average—Scarcely a family which has not experienced a revival—6 Romanists added to the Church.
Ballynure, . . . .		50	
1st Ballyrashane, .		70	50 brought under the influence of the revival at the first meeting—Several families, once living in practical heathenism, now amongst the most regular, prayerful, and pious in the congregation.
2d Ballyrashane. .	9	30	65 above average—All the members of the Church now observe family-worship, except 20—Parties formerly at variance, and possessed of such an angry spirit as to absent themselves from communion for 20 years, were at last communion together, and now live in peace—2 Roman Catholic cases.
Ballysillan, . . . .		80	100 above the average.
Ballyweany, . . . .	4	20	2 Romanists added.
Belfast, . . . . .			4 new congregations and churches in progress—At a meeting lately held of the agents of the town mission, 11 in number, licentiates of the Presbyterian Church, it was reported that all who had been hopefully impressed in their respective districts continued steadfast, save a very few.
Albert Street, . .	10	17	Average at communion increased 850 per cent—2 Romanists added.
Alfred Street, . .	12	25	Few stricken, about 15, 11 of whom most promising and exemplary—Some of the young men much honoured as instruments in many districts of Ulster, and even in Scotland—Few families left unblest.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Ballymacarrett, .	15	70	100 above average—Of the 70 added to the Church many are converts, and some far advanced in life.
Berry Street, .	80	350	1500 at the Sabbath schools—21 Romanists hopefully awakened.
College Street, .	2	17	45 above average.
Eglinton Street,	6	42	The church enlarged by addition of 400 sittings — 1 Roman Catholic, very decided.
Fisherwick Place,		65	The weekly prayer-meeting, with difficulty sustained before, has an increase of from 300 to 500—200 cases of hopeful conversion, chiefly in daily and Sabbath schools, among the young, who have prayer-meetings among themselves—800 at the Sabbath school—Several cases of conversion in members of the congregation when at watering-places last summer — 2 members of the Church have set agoing the erection of new churches, by donations of £1000 each and upwards—At present the revival is more healthy in the congregation than at any former period.
Great George's Street, . . .	7	200	The communion-roll doubled—Fresh instances of awakening reported of late.
Linenhall Street,		160	About 100 families have joined the congregation—Prayer-meeting for half-an-hour, held daily in the school-room, attended by the young women of the neighbouring factories (during dinner hour), many of whom have been hopefully awakened.
May Street, . .		40	
Rosemary Street,		40	
Sinclair Seaman's,		40	
Townsend Street,		70	140 above average—6 or 7 Romanists —2 Bible students, one of whom

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Townsend Street— <i>continued.</i>			was the most intelligent of all the young communicants who have lately joined the Church.
York Street, . . .		33	80 above average—Great awakening, but no excitement—The late pastor, the Rev. David Hamilton, preached frequently in his district in the open air last summer—His labours in season and out of season were, it is apprehended, a predisposing cause of his last illness, early in January 1860. [In the Independent, Wesleyan, and Baptist churches of the town similar results were witnessed—The Episcopal churches most largely visited were Trinity Church, St Paul's, St John's, (communicants doubled,) the Magdalen, and Christ Church—In Trinity Church the congregation is overflowing, and more than one-half communicants—The young of the congregation and schools meet in the school-house for prayer and reading the Word at eight o'clock every Sabbath morning, and four in the evening—161 were lately confirmed, almost all of whom have come to the Lord's table—Only 16 were "stricken" cases—In Christ Church the physical manifestations were extremely few—200 more partook the communion on last Christmas-day than on the preceding.]
Billy, . . . . . Broughshane, . . .	7	51 140	80 above average—1 Roman Catholic. An additional church in progress, £550 subscribed—Fresh appearances of awakening in March 1860—Prayer-meetings abound—20 Roman Catholics—3 rebaptized.*

\* See statement at the end.



Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Buckna, . . . .	18	70	200 above average—1 Roman Catholic in membership, and 3 or 4 attend.
Carncastle, . . .	4	40	80 above average—Former average of additional communicants 5—Of about 200 awakened only 2 have gone back.
Carmoney, . . .	20	80	100 above average.
1st Carrickfergus, .		90	The men at the saltworks meet for prayer 700 feet under ground—Instead of the large congregational meetings of last summer, many smaller ones.
2d Carrickfergus, .	20	140	60 of the communicants married persons—3 Roman Catholics.
Cloughwater, . .		36	
1st Coleraine, . .		51	77 above average—A large increase of examnants at present for communion.
2d Coleraine, . .		60	100 above average—Sale of Bibles and religious books wholly unprecedented—The 15th of November having been set apart by the General Assembly as a day of thanksgiving for the revival, the ministers of the Establishment, and of the Methodist, Baptist, and Independent Churches in Coleraine, all united in the observance, the factories were stopped, and the places of business occupied by Protestants in the town were closed; there were united prayer-meetings in the Town-Hall morning and evening, in addition to the services in the several houses of worship.
3d Coleraine, . .		75	

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Connor, . . . . .		127	The communicants greatly elevated in tone and character—A network of prayer-meetings over the whole district.
Croaghmore, . . . . .	10	37	2 hopeful Roman Catholic cases.
Cullybackey, . . . . .		41	4 do. do. do.
Dervock, . . . . .		41	60 above average.
1st Donegore, . . . . .	12		The young communicants under examination for a year, hence no report of additions as yet.
Drumreagh, . . . . .	6	30	2 Roman Catholic cases.
1st Dunboe, . . . . .		105	200 above average—8 Romanists have joined the Church.
Dundrod, . . . . .	10	100	100 in Bible class—£14 worth of books sold by one individual—£250 of debt cleared off—No whisky or wine now presented in any house in the congregation—The “churn” or harvest-home was generally observed as a prayer-meeting—The “work” still going on—Large additions made to the minister’s income, and handsome gifts presented to him since the revival.
Dunearn, . . . . .	7	35	
Dunloy, . . . . .		53	
Dunluce, . . . . .	14	50	80 above average—Inquirers’ class attended by 150.
Finvoy, . . . . .	14	35	The work more prosperous than six months ago—2 Roman Catholics, one of whom is a communicant.
Glenarm, . . . . .		30	A few Roman Catholics, all most exemplary—The Countess of Antrim, whose castle adjoins, was away in England while the revival was in progress, and on her return, having heard much of it, resolved to visit a number of those who had been reported to have come under its influence. She did so, and was fully satisfied the work was of God; but, finding many of the young to whom

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Glenarm— <i>continued</i> .			instruction in Scripture truth was evidently most desirable, she opened, in a school-room in the town convenient to her residence, a class for such persons for one hour in the evening one day in the week, and for this purpose sent them herself.
Glenwherry, . . .	6	50	140 above average.
1st Islandmagee, .		40	80 do.—1 Roman Catholic.
2d Islandmagee .	4	100	do.—1 do.
Kilbride, . . .		29	40 do.
Killead, . . .	6	40	100 do.
1st Killymurris, .		32	
2d Killymurris, .		18	
2d Kilraughts, . .	8	51	
1st Larne, . . .	16	90	156 above average—From £30 to £40 worth of Bibles, &c., bought—Not a single backslider out of hundreds hopefully converted—A few Roman Catholics—The tendency is to adhere to Calvinistic doctrine and Presbyterian polity.
			In the town of Larne a missionary is maintained by John Getty, Esq., a Christian gentleman, a native of the place, now a retired Belfast merchant, who has also erected two commodious mission houses, superintended by the missionary. In one of these is a Sabbath-school teacher, who had been a Unitarian up to the period of the revival. In the other is one (also a teacher) who had before been a drunkard, a swearer, and a Sabbath-breaker—now a devoted Christian. Some of the children were Roman Catholics; some were Unitarians. The most desirable premium a child can receive is a Bible, or New Testament with psalms. In the two mission houses, Sabbath-morning meetings have been held during the winter from 8 to 9 o'clock.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Lylehill, . . . .		20	
Malone, . . . .	3		30 above the average—2 Roman Catholics and 1 Unitarian family added to the Church.
Maragal, . . . .	3		30 above the average—1 Roman Catholic.
Mosside, . . . .	20	90	200 copies of James's "Anxious Inquirer" bought—4 Roman Catholics joined.
2d Portglenone, .		20	40 above the average.
3d Portglenone, .	2	8	
Portrush, . . . .	18		22 above the average—The first two missionary collections after the revival £20, former average of each £4.
Raloo, . . . . .		80	120 above the average—2 Roman Catholics.
Ramoan, . . . .		25	40 above the average—2 Roman Catholics.
2d Randalstown, .	4	13	
Rasharkin, . . .		23	
Roseyards, . . .	15	22	40 above the average—3 Roman Catholics.
Templepatrick, .	4	10	
<hr/> COUNTY DOWN.			
2d Anaghlone, . .	8		Communicants attend two sessions before admission.
Anahitt, . . . .		64	152 above average.
Annalong, . . . .	8	54	
Ardglase, . . . .		8	
Ballyblack, . . .	16	36	
Ballycopeland, . .		8	25 above average.
Ballydown, . . . .		20	Communicants doubled.
Ballygowan, . . .		54	175 above average—The entire neighbourhood transformed.
1st Ballynahinch, .	7	70	200 above average.
3d Ballynahinch, .	10		66 above average—Several Roman Catholic cases.
Ballyrone, . . . .		42	165 above average—6 Roman Catholics, of whom 3 regularly attend.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
1st Ballywalter, . .		11	
Banbridge, . . .		30	100 above average—400 average attendance at Sabbath-school—District schools for boys attended by 150—Evening school for girls, exclusively taught by young ladies, 100.
1st Bangor, . . .		18	50 above average—2 Roman Catholics.
2d Boardmills, . .	4	10	30 above average.
Brookvale, . . .		16	57 above average.
Carrowdore, . . .		30	
Cargyreevy, . . .		40	140 above average.
Carryduff, . . .	4	31	70 above average—Measures for additional church accommodation in progress—Within two miles of the church 4 public-houses closed through the revival—One family at the church gate not only closed their shop, but poured the whisky on the ground—No drink now at funerals—A Roman Catholic gentleman, resident in England, travelling from Belfast on the coach one market evening last summer, confessed to the Rev. S. Burnside, his fellow-traveller, that, although not believing in the revival, he was greatly struck with the change in the appearance of the country people returning home; in a distance of 5 miles he did not observe a single individual in the slightest degree intoxicated.
Castlereagh, . . .		42	100 above average.
Clonduff, . . . .	6	16	50 above average—3 Roman Catholics.
1st Comber, . . .	7	152	Doctrinal class all last summer attended by about 200, even during the busy season of harvest—The first missionary collection after the revival trebled—1 Roman Catholic family joined in membership.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Conlig, . . . .		40	
Donacloney, . .			50 above average.
Donoughmore, . .	24	30	Only 1 prayer-meeting formerly—100 giving hopeful evidence of conversion—Many anxious inquirers.
1st Dromara, . .	20	50	136 above average—654 in Temperance Society—Several cases of Roman Catholic servants, and one whole family.
2d Dromara, . .		52	150 above average—300 total abstainers—6 Roman Catholics—1 public-house closed—The drinking and dance at the harvest-homes supplanted by tea and prayer—The 50 or 60 prayer-meetings in the parish attended by an average of 60 each.
1st Dromore, . .	8		100 above average.
Drumbo, . . . .		60	100 above average—Some Roman Catholics.
Drumbanagher, . .	10		
Drumgooland, . .	15	40	
Drumlee, . . . .	9		Communion greatly increased—1 Roman Catholic.
Drumlough, . . .	6	31	120 above average.
Dundonald, . . .	11		50 above average in communicants' class, at present (April 1860) 102.
Garvaghy, . . . .	12	20	
Gilford, . . . .			50 do.—1 Roman Catholic, most steady.
Glascar, . . . .		23	
Groomsport, . . .	5		40 do.—1 do.
Kilkeel, . . . .		15	30 do.
Kilkinamurry, . .	15	12	1 Roman Catholic removed, but steadfast.
Killyleagh, . . .			100 above average.
Killinchy, . . . .	16	67	200 above average—2 Roman Catholics—In this parish the excellent rector, the Hon. and Rev. H. Ward, has laboured most assiduously, and in co-operation with the Presbyterian minister, to advance the movement.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Kilmore, . . . .	12	56	Communicants nearly doubled.
Legacurry, . . . .			50 above average.
Leitrim, . . . .	12	27	2 Roman Catholics, most satisfactory.
Lissara, . . . .	9	16	70 above average—60 abstainers before the revival, now 200—1 Roman Catholic, a married man, who is bringing up his family in the Protestant faith.
Loughachray, . .	15	103	1 Roman Catholic family.
Maghera hamlet, .		10	24 above average.
Magherally, . . .		22	60 above average.
Millisle, . . . .	3	25	
Moir, . . . . .		10	
Morne, . . . . .	12	69	150 do.
Newmills, . . . .	8	15	2 Roman Catholics.
1st Newry, . . . .			30 above average—1 Roman Catholic.
2d Newry, . . . .	7	30	50 do.
1st Newtonards, .	6	150	
Regent Street, do.,		36	100 do.—5 Roman Catholics; believe the number to be considerably larger.
4th Newtonards, .		17	
Newtonbrea, . . .			Communicants for first time doubled—First case of awakening a Roman Catholic, very satisfactory.
Portaferry, . . . .	10	16	40 above average—Missionary collections doubled—20 prostrations in this neighbourhood—About one-tenth of these really awakened—only one such in the church, that of a strong, able-bodied man.
Raffery, . . . . .	15	75	200 above average—70 families added—1 Roman Catholic, very decided.
1st Rathfriland, .	30	17	70 above average—1 public-house closed, 2 about to close—1 Roman Catholic.
2d Rathfriland, .		10	20 above average—1 Roman Catholic.
3d Rathfriland, .		18	36 do. 1 do.
1st Saintfield, . .		108	300 do.
2d Saintfield, . .		24	50 do.
Scarva, . . . . .		16	28 do.
Ryans, . . . . .	11	20	
Tullylish, . . . .		25	

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
COUNTY DERRY.			
Ballyarnet, . . .	6	25	85 above average—4 Roman Catholics.
Ballygoney, . . .	4	3	The first stricken, a Roman Catholic, is learning to read, and regularly attending ordinances.
Ballykelly, . . .	21	71	3 Roman Catholics seeking instruction and attending services.
Ballywillan, . . .	8	92	2 Roman Catholics.
Banagher, . . .	14	14	1 Roman Catholic.
Bellaghy, . . .		30	61 above average. "You have heard of Bellaghy," says the Rev. Hugh Hunter. "It has long been notorious as a hot-bed of vice and sink of moral filthiness; its people—with many honourable exceptions, no doubt—an outlawed, at least a lawless, rabble. Cockfighting, party rows, drunkenness, profane swearing, Sabbath desecration, neglect of ordinances, and such like, being the order of the day. There is now an amazing decrease of crime, and Romanists seem now to have exclusive possession of <i>that</i> field, although all the good that I expected during the excitement has not been realised. Many, however, have, so far as man can judge, undergone a saving change, and a very large number, probably the majority, have been brought to the Saviour without any physical suffering; while in the case of most who have never been brought under the Spirit's influence, great reformation of character has taken place, and many, formerly stout-hearted in their sins, are now evi-



Name of Congregation.	Prayer Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Bellaghy— <i>continued.</i>			dently afraid to indulge in their former evil practices. The Romanists are also much more accessible than before."
Boveedy, . . . .	33	2	Roman Catholics.
Boveva, . . . .	6	29	1 do.
Castledawson, . .	7	70	120 above the average.
Churchtown, . . .	3	50	3 Roman Catholics.
Claggin, . . . .	6	27	1 do., keeping steady.
Cumber, . . . .	15	30	100 above average—150 families observing family worship—Several Roman Catholics.
1st Derry, . . . .		50	100 above average—Several Roman Catholics.
2d Derry, . . . .		26	Many prayer-meetings, both congregational and united, in town and country.
3d Derry, . . . .		28	
Derramore, . . . .	8	12	Though the intense feeling of the revival time has subsided, the good fruits remain. The prayer-meetings have been well kept up, notwithstanding the extreme severity of the winter; and, while the fervour of those who pray is somewhat abated, there is a vast improvement in the mode of expression. A number of females, also, have met for some time to read and pray. Scarcely a family but has been made a partaker of the grace of God. Many "cases" might be cited—1 Roman Catholic.
Draperstown, . . .	2	26	
Drumachose, . . .	7	28	1800 Bibles, &c., disposed of—8 Roman Catholic cases.
2d Dunboe, . . . .		25	5 Roman Catholics.
Faughanvale, . . .	20	50	150 above average—Church greatly enlarged—200 copies of "Anxious Inquirer" sold—Several Roman Catholics reading the Scriptures.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
2d Garvagh, . . .	14	32	70 above average—Family worship all but universal—2 persons baptized who were dissatisfied with the Romanish baptism—2 other Roman Catholic cases.
2d Glendermot, . . .		22	
Gortnessy, . . .	8	40	"The presence of the work of grace here is marked chiefly by the solemnity and reverence which pervade our religious meetings, by the awakened and earnest attention to all the services of public and social worship, and by the manifest power true religion has upon the social intercourse and habits of the people." —2 Roman Catholics.
Largy, . . . . .	9	26	2 Roman Catholics.
1st Kilrea, . . .	9		30 above average—The converts here evince a desire to "learn in silence" —No prostrations in the public services, although many such elsewhere—Few even of the "authenticated" evangelists allowed to speak at meetings—The attendance on the weekly union meeting four or five times greater now than ever—A wonderful improvement in general morals—The attention in the house of God has become something awful —The young believers greatly in advance of the old in faith and love, in tenderness of conscience and humility; they are swift to hear, slow to speak, and charitable in judging; they would listen without ceasing to the story of the grace that saves—3 Roman Catholics, steadfast for so far.
Lecumpher, . . .	6	48	The congregation so much increased that the church requires to be enlarged—District prayer-meetings, embracing the whole extent of the

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Lecumpher— <i>continued.</i>			congregation, held in the houses of the rich and cottages of the poor—3 Roman Catholics.
Macosquin, . . .		24	3 Roman Catholics.
Maghera, . . .	10	40	Greatly increased sale of Bibles, &c.
Magherafelt, . .		26	50 above average—5 or 6 Roman Catholics under instruction.
Moneymore, . . .		42	
Myroe, . . . . .	12	80	Persons attending worship who have not done so for years—2 abandoned women stood up before the congregation, and voluntarily confessed their sins—2 public-houses closed—5 or 6 Roman Catholics
2d Newtonlimavady,	7	60	100 above average—For three weeks every night was spent in public prayer; more than 1000 often in attendance, and sometimes morning dawned before the ministers could leave—The converts continue steadfastly to hold on their way—5 or 6 Roman Catholic cases.
Ringsend, . . .		20	50 above average.
Saltersland, . . .		23	
Scriggan, . . . .		18	3 Roman Catholic cases.
Tobermore, . . .		40	
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COUNTY TYRONE.			
Albany, . . . . .	2	12	
1st Ardstraw, . .		27	50 above average.
2d Ardstraw, . .	6	18	
Aughnacloy, . . .	4	54	Sabbath-school trebled—Several hundreds of Bibles and religious books sold—2 Roman Catholics—"The tidings from America," says the Rev. Mr M'Ilvaine, "and your own visit in January 1859, tended materially, under God's blessing, to prepare the way. We have had no

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Aughnacloy— <i>continued.</i>			extraordinary occurrences, but I have met with many most hopeful cases of conversion, and which have been followed by a holy and consistent life."
Ballygawley, . . .		35	
Ballymagrane, . . .	4	34	Attendance on public worship doubled.
Ballyreagh, . . .	8	26	
Brigh, . . . . .	7	90	Two 70 years old; 2 others, a grandfather and a grandmother, and 6 married persons, among those who have joined the Church—15 the former average—Many awakened who were not physically affected—6 Romanists, 3 have joined, the others attend on instruction.
Castlecaulfield, . .		56	Greater increase than for the last twelve years—Several Roman Catholic cases, but the majority coerced by persecution, 4 steadfast—A weekly union meeting conducted by the curate and Presbyterian minister, sometimes 700 present—At the united prayer-meeting, on the 9th January, conducted by Episcopalian, Methodist, and Presbyterian ministers, 800 present, including many of the upper classes.
1st Castlederg, . . .		40	
2d Castlederg, . . .	4	20	
Claggan . . . . .	10	57	57 above average—1 Roman Catholic.
Clenanees, Upper, .		56	
Clenanees, Lower, .		13	
Clogherney, . . . .	20	60	Family worship increased fivefold—1 Roman Catholic.
1st Cookstown, . . .		31	
2d Cookstown, . . .			Communion increased one-tenth.
3d Cookstown, . . .		40	About 60 above average.
Crossroads, . . . .	2	25	The prayer-meetings well attended, notwithstanding snow-storms and slippery roads during the winter,

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Crossroads— <i>continued.</i>			the most dangerous to man and beast for 20 years—Considerable social discomfort in consequence of high rents, but a large measure of spiritual prosperity.
Douglas, . . . .		28	
1st Dungannon, .	5	27	2 Roman Catholics.
Dromore, . . .	10	58	The rector and the Presbyterian min- ister conducted the first meeting in connexion with that movement— 5 was the former average of young communicants—At the late prepara- tory examination many were deeply moved—1 Roman Catholic—"The awakening," says the Rev. J. R. Dill, "has effected a most marked and marvellous change in this parish. During a ministry of 25 years, I be- held but little fruit—I could find few, very few, of whom I entertained a good hope that they were converted. Now, blessed be God, there are many, changed in heart and reformed in life, who have been 'turned from darkness to light, and from the power of Satan unto God.' Prayer- meetings (well attended) are now conducted in almost every district; and I never witnessed anything like the deep spiritual influence, the earnestness, the prayerful spirit— indeed, the Jacob-like wrestling with God in all these meetings. Formerly, I could hardly get an individual to assist in conducting a prayer-meeting; now I can get numbers willing to speak for Christ, and to pray; and their prayers are not the words of the lip, but the very breathings of their hearts."
Drumquin, . . .		40	1 Roman Catholic.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Eglisli, . . . . .	4	30	2 Roman Catholics — "The whole aspect of the country changed—people serious, solemn, temperate, and generally awakened in regard to their spiritual condition. The clergy of the Established Church opposed—teaching the people that it was a dangerous disease with which the country was visited, and exhorting their flocks to keep away from the meetings. Of the Presbyterian Church, too, some of the more bigoted have all along been secretly opposing themselves to anything that savours of progress, but others are most zealous in the cause."
Fintona, . . . . .	10	17	30 above average.
Gillygooley, . . . . .	3	11	50 above average.
Glenelly, . . . . .		15	56 above average—1 Roman Catholic.
Gortin, . . . . .	15	18	45 above average—5 Roman Catholics—250 added to the abstinence list—The innkeepers have almost nothing to do—Scarcely a Protestant drinks—10,000 tracts distributed and many religious books—Persons of all ages, from 5 to 82 years, awakened—"At the beginning of the revival, one, (a Primitive Methodist,) asked to tell his experience, and he just related a dream he had. I saw," says the Rev. M. Logan, "that such exhibitions would not favour scriptural Christianity, and at once expressed my disapprobation, and we have had nothing of the kind since. Most of those who have got peace in believing say the old bodily lusts are subdued within them. Almost all have abandoned the use of tobacco as well as ardent spirits, and they care little about what food they eat."

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Killetur, . . . .	8	30	above average—2 Roman Catholics.
Leckpatrick, . .	7	10	50 above average.
Minterburn, . . .	10	75	100 above average—7 Roman Catholics, of whom 3 give decided evidence of a saving change.
1st Newtonstewart,	9	20	above average — No backslider known.
2d Newtonstewart,	12	2	Roman Catholics impressed, but prevented from attending meetings.
Orritor, . . . .	19	39	above average—1 Roman Catholic.
Pomeroy, . . . .	7	4	
Sandholes, . . . .	9	46	78 above average — Several Roman Catholics steadfast amid bitter persecution.
Six-mile-cross, . .	16	40	67 above average—1 Roman Catholic very hopeful.
1st Stewartstown, .	7	35	above average—A publican has given up the trade—1 Roman Catholic.
2d Stewartstown, .		28	
1st Strabane, . . .	10	35	70 above average.
2d Strabane, . . .	10	16	30 above average.
Urney, . . . .	4	20	1 Roman Catholic.
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COUNTY ARMAGH.			
Ahorey, . . . .	2	14	4 cases of Roman Catholics converted.
2d Armagh, . . . .	30	15	
3d Armagh, . . . .		50	
Armaghbrague, . .	3		More additions to the church than during the five previous years.
Bessbrook, . . . .	7	34	3 Roman Catholic cases.
Cladymore, . . . .	7	20	3 Roman Catholic cases, hopeful.
Clare, . . . .	3	53	
Clarksbridge, . . .	10	17	
Cremore, . . . .	2	20	

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
1st Drumbanagher,		12	More good done in the last few months than during a ministry of half a century in ordinary times — The steward and gardener at Drumbanagher Castle hold a prayer-meeting for 20 minutes at the hours of breakfast and dinner daily, with happiest effect—1 Roman Catholic.
Drumhillary, . . .		16	
Drumminis, . . .		8	
1st Keady, . . .	9	50	
2d Keady, . . .	6	22	
Kingsmill, . . .	6	22	4 Roman Catholic cases, steady.
Knappagh, . . .	4	12	2 Roman Catholics believed to be savingly converted.
Lurgan, . . . .	20	70	A town missionary and colporteur employed, and a new Presbyterian church about to be erected.
Markethill, . . .	5	36	
Middletown, . . .		7	
Mountnorris, . . .	15		
Portadown, . . .	6	36	
Poyntzpass, . . .	9	15	
Redrock, . . . .	12	27	1 Roman Catholic girl, who has endured much persecution.
Tandragee, . . .		10	
Tartaraghan, . . .	5	17	Of the many hopefully impressed very few stricken—The majority found peace in their own homes—Bibles, &c., sold to the value of £14.
Tassagh, . . . .	4	7	
Tullyallen, . . .		25	6 Roman Catholics, 3 of whom are steadfast.
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COUNTY DONEGAL.			
Alt, . . . . .	3	16	
Buncrana, . . .	5	16	In a congregation of only 55 families, 40 persons are regarded as savingly



Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Buncrana— <i>continued</i> .			impressed, 12 being heads of families—Between 20 and 30 others under concern, one 80 years of age — £400 subscribed for a new church.
Burt, . . . . .		70	3 Roman Catholics, all remarkable cases.
Carndonagh, . . . .		20	
Carnone, . . . . .		9	
Convoy, . . . . .	7	38	
Crossroads, . . . .	8	13	Four-fifths maintain family worship—1 Roman Catholic hopeful.
Donoughmore, . . .	18	45	100 above average—2 Roman Catholics—Missionary collections and contributions to Bible Society doubled.
Fahan, . . . . .	6	4	2 Roman Catholics—1 went to Scotland to escape persecution.
Farnet, . . . . .	6		30 hopefully converted—No prostrations.
Kilmacrenan, . . .		15	The awakening commenced immediately on the minister's return after the meeting of Assembly.
Knowhead, . . . . .	8	31	1 Roman Catholic.
1st Letterkenny, . .		17	50 above average—1 Roman Catholic.
2d Letterkenny, . .			20 above average.
Malin, . . . . .	3	25	Persons awakened from 10 to 83 years —6 Roman Catholics.
Monreagh, . . . . .	12	51	Young females and boys sometimes conduct family worship—4 Roman Catholics.
Newtoncunningham,	3	27	50 above average.
1st Raphoe, . . . .	10	22	
2d Ramelton, . . .		33	Upwards of 100 hopefully awakened —The services conducted almost exclusively by ministers—Very few cases of physical prostration—Many led to cry for mercy through mere sympathy, or from ignorance, or thinking it necessary—The converted most anxious to bring others to Christ—Almost all who had

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
2d Ramelton— <i>continued.</i>			great joy passed subsequently through a state of mental darkness—The converted chiefly among the young, especially members of the Bible-class, all of whom good hope entertained, continue steadfast unto this day—Those who were awakened, but not converted, returning to their former state of indifference.
3d Ramelton, . . . 1st Ray, . . . .	7	18 8	“To pronounce many cases of nervous excitement that I have seen,” says Dr Rentoul, the Presbyterian minister, “as some have done, cases of real conversion, is great presumption, and extremely dangerous. The only apology is that the phenomena are little understood by the masses who have never studied the wonderful mechanism of the human frame.”
2d Ray, . . . .	24	50	over average—In the two congregations of Ray there are 11 prayer-meetings—Roman Catholics attended the meetings, but were prevented by the priests in consequence of conversions reported elsewhere—The movement did not commence here till October.
Trenta, . . . .	8		The congregation not very large—38 cases of conviction of sin, all hopeful; one remarkable, being that of an aged female, who for 23 years was never in a house of worship, and a great worldling; she continues to adorn her profession—There are two children's prayer-meetings conducted by young persons, scarcely above 12 years of age, and even younger—No difficulty now in getting persons to take part in religious exercises,

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
COUNTY MONAGHAN.			
1st Ballybay, . . .			30 above average—The power of the Spirit most marked among the careless, the profane, and the intemperate; young men known as "wild" have been turned from the error of their ways—The work most manifest amongst those whose ages range from 15 to 20, also among the <i>poor</i> , and those lying beyond the influence of ordinances—One was at public worship lately who had not been seen there for 20 years—Those awakened continue steadfast—The united prayer-meetings almost as well attended as in more exciting times. "The doctrines of the gospel," says the Rev. J. G. Smith, "are being more adorned by master and servant, by parents and children, and in the business transactions between man and man; glaring vices have been dethroned, and the demon of intemperance has been chained up; boisterous spirits have been tamed, and turned into men of peaceful bearing; and the whole community has felt the majesty of God and His presence in the land."
2d Ballybay, . . .	4	8	75 above average—A very beneficial change observable in the general habits of the community—2 Roman Catholics.
Broomfield, . . .	2	3	The communion dispensed when the revival movement had little more than commenced.
Cahans, . . . .	6	23	60 copies of "Confession of Faith" disposed of, and other religious books—5 Roman Catholic cases; 3 removed, 2 still attend.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
2d Castleblayney, .	10	16	50 above average—£11 worth of Bibles, &c., sold—The excitement abated, but the work continues—A few Roman Catholics brought under conviction, but soon removed; 1 hopefully converted.
Carrickmacross, .	5	6	20 above average—Family worship general—Attendance on ordinances doubled—“Incalculable good” effected.
1st Contibret, . .		11	Now rare to see a person intoxicated.
Corlea, . . . .	2	15	
Crieve, . . . .	4	6	
Derryvalley, . . .	3	8	The revival, though “young” here, has accomplished a happy change.
1st Drum, . . .	3	43	2 Roman Catholics—The prayer-meetings often thronged to inconvenience in the rural districts.
2d Drum, . . .	20	84	100 above average—Family worship observed by 40 families for one before—1 Roman Catholic.
Drunkeen, . . .	5	55	4 Roman Catholics, out of a number impressed, remain steadfast.
Glennan, . . . .	5	16	150 persons have become total abstiners—1 Roman Catholic.
Monaghan, . . .	7	30	Few prostrations, and these the least promising, though some satisfactory—Several young men have already commenced to study for the ministry as the result here, and are making great progress—The “revived” all total abstiners—Some who could not read are diligently learning—200 of the “Anxious Inquirer” and 150 “Christian Progress” sold in a few weeks—In the prison but one Presbyterian, a respectable poor woman, whose mind gave way during the revival—Only 3 or 4 cases of falling off—Delightful harmony among all Protestant denominations.

Name of Congregation.	Prayer-Meetings.	Communicants for the first time.	FACTS AND OBSERVATIONS.
Newbliss, . . . .		30	Tippling at fairs and markets given over to a large extent by Protestants.
Smithborough, . .	4	15	30 above average.
Stonebridge, . . .	4	40	100 do.
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COUNTY CAVAN.			
1st Bailieborough, .	7	48	Great demand for religious books—The Commentaries of Scott and Henry find ready sale—Many Roman Catholics impressed.
2d Bailieborough, .	7	18	40 above average.
Ballyjamesduff, . .	6	17	100 copies of "Anxious Inquirer" sold—Attendance on public worship increased fourfold.
Ballasis, . . . .	6	5	20 above average.
Cavan, . . . . .	3	4	Greater increase in family worship than during last 8 years.
1st Cootehill, . . .	2	40	
2d Cootehill, . . .		20	40 above average.
Drumkeeran, . . .	6	17	The Roman Catholics bitterly opposed, in some instances using violence—4 hopefully changed.
Killesandra, . . .			Great awakening in this district.
Shercock, . . . .			Do. — Whisky-drinking and accompanying vices greatly decreased.
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Pettigo, County Fermanagh, . . . .	4	21	Do. do.

The following statement, dated 26th April 1860, by the Rev. Archibald Robinson, with respect to the important district of Broughshane, in County Antrim, although it came late for insertion in its proper place, is too valuable to be omitted. It

is the only paper which Mr Robinson has ever written on the subject, and in explanation of the delay of its transmission the following will be regarded as sufficient:—"My time is almost wholly occupied with congregational work. You may have some idea of this when I tell you that, irrespective of other duties and labours, I have visited over six hundred families since the beginning of the present year. Besides, I have a feeling, perhaps a wrong one, against writing or speaking decisively on the particulars and details of the revival movement. I deem it wise to let the rough and trying duties of life grate upon the new surface, and bring out the characters of men a little before we lift a note of triumph about their conversion. There can be little doubt that many have had but the white heat of religion, and have only endured for a season."

After such a preamble, the narrative which follows will be perused with peculiar interest:—

"The first case of awakening here was of a very peculiar and solemn kind. It was in 1858. It was that of a man who had been a drunkard. He was drunk the week before. In the middle of the night he awoke and roused the family out of their beds—said he had had a dream—an angel came and told him to be up and busy praying for mercy, for he would die at one o'clock, or, if not at one, decidedly at four o'clock next day. He dressed, and gave himself up entirely to reading and prayer. People thought he was mad—in *delirium tremens*. He refused all solicitations to induce him to drink—went about wringing his hands and entreating mercy, till about one o'clock—went to his bed, and died happy about four!

"It was not, however, till May 1859, just before the meeting of Synod, that we were visited with a most gracious and abundant outpouring of the Holy Spirit. We had been praying for and expecting some such precious blessing, but were, notwithstanding, taken by surprise, so sudden, powerful, and extraordinary were the manifestations of the Spirit's presence. Persons of every shade of temperament and character were mysteriously affected, overpowered, prostrated, and made to pour out the most thrilling agonising cries for mercy. Most of those thus

impressed and awakened found peace and comfort in a very short space of time, and then their countenances shone with a sweetness and glory beyond description. Very many of them received a marvellous fluency and power of prayer. A hatred of sin, a love for the Saviour, a zeal for His cause, an affection for one another, and an anxiety about perishing sinners, took absolute possession of their hearts, and literally ruled and governed their actions. For about six weeks almost all agricultural operations, and indeed every kind of secular employment, were suspended, no man being able to think of or attend to anything but the interests of his soul. Night and day the sound of praise and prayer never ceased to float upon the air. An overwhelming sense of awe and terror held in check the boldest sinners, while thousands who till now had lived as if eternity were a priestly fiction seemed now for the first time to realise its truth and presence, and to feel as if the end of all things was at hand. I should say about one thousand people were suddenly, sensibly, and powerfully impressed and awakened. Fully one half of this number, if not more, have profited by their experience, and are now as fair and hopeful cases of conversion as one could well desire, while not less than five hundred were silently, gradually, and without observation brought, I may say, from death unto life, or from a state of stupor and coldness into a state of activity and warmth, and are now rejoicing in the peace that passeth understanding. Not less than twenty Roman Catholics came under the power of the truth, and were made to acknowledge the errors of the Church of Rome. Three of these were rebaptized at their own urgent request, and afterwards admitted to the Lord's Supper. The others still attend the prayer-meetings, and now and again the public worship of the sanctuary.

“In one district of country almost all the matrons within an area of more than two miles were graciously visited and converted in the most satisfactory and conclusive manner, if we can so speak about another's conversion at all. These women have exercised a mighty influence on their families and neighbourhood; and if one wishes to see the religion of the Cross in

her loveliest features, in the simplicity, beauty, and power of primitive times, he has but to pay this district a visit and see and hear for himself. I have no doubt he will return, saying, as the Queen of Sheba, that the half has not been told him.

“The gift of prayer bestowed on these matrons is beyond conception, and certainly it is not left to rust. They have a prayer-meeting of their own—none but females being admitted—the exercises of which are praise, prayer, and reading the Scriptures without note or comment. This meeting has tended greatly to fan the flame of love in their own hearts, and kindle it in others who come. We have many such female prayer-meetings, and I am satisfied of their utility.

“About the month of August the physical features of the revival in a great measure passed away, but we had abundant evidence that the work of the Lord was still going on, more silently, but as progressively as ever. The Holy Ghost, we rejoice to say, has not been as a wayfaring man with us. His gracious operations have not as yet ceased. From time to time we have been constrained to note unmistakable signs of His presence and power. Seldom does a week elapse without some groping, hoping, praying soul finding Christ, and pardon, and peace in a way more or less marked and visible. Frequently our prayer-meetings have experienced a sudden, mysterious, overpowering impulse, swaying the whole assembly as one man, and leaving all weeping, praying, rejoicing. Men have felt as if the Lord had breathed upon them. They were first affected with awe and fear—then they were bathed in tears—then filled with love unspeakable. Such a scene as this occurred about a month ago in the midst of the ordinary services of the Sabbath.

“True and undefiled religion has received a mighty impetus here by the revival. Since May 1859 it has been progressing in the most satisfactory and cheering manner. Never in the experience of the oldest members of our church were the spiritual interests of the people of this parish so far advanced and so promising. Without any fear of exaggeration or disappointment I may say we can count true and decided cases of



conversion, not by tens, not by fifties, but by hundreds. The house of God is filled, Sabbath after Sabbath, by an overflowing congregation of anxious worshippers. Temporary seats occupy the passages, and these are crowded, and many are content to stand at the door during the whole service. The very countenances of the worshippers declare the anxious and the happy feelings they possess, some seeming to say, 'Sir, we would see Jesus,' and others, 'we have tasted, and are now come to drink—we have found Him whom our souls love, and He is indeed precious.' The thirst of the young for Sabbath-school instruction is intense and insatiable. Not less than fourteen hundred children attend every Sabbath morning desiring the sincere milk of the Word, while my own class averages some eighty young men and women. We are reading the 'Confession of Faith,' and have circulated through the congregation some two hundred and fifty copies of it, with about an equal number of 'Patterson's Shorter Catechism.' Social meetings for prayer, reading the Scriptures, and exhortation, are held throughout the parish, each district having its own prayer-meeting, and each prayer-meeting its own staff of conductors. No person is allowed to engage in the services unless approved of by this bench of managers. These meetings are attended by the whole population, with very few exceptions—young and old, rich and poor, Episcopalian and Roman Catholic taking pleasure in listening to the simple prayers and earnest exhortations of their Presbyterian neighbours. The interest in them is still well sustained, and in the darkest, fiercest nights of winter, and now in the busiest days of seed-time, the number of those who meet together to thank and praise the Lord has not diminished.

"Previous to 1859 the voice of family prayer was seldom heard. Urgent appeals from the pulpit to erect a family altar were unheeded. Now family worship is rather the rule than the exception. There is a marked improvement in the public morals of the community. Men are ashamed of doings that formerly were considered as things of course. Two public-houses have been obliged to close. The owners of others have assured me their trade is gone, and two more intimated their

*Good* { intention not to renew the licence. One of them said it was unsafe to himself and injurious to others. A deceased publican told him, he said, 'that it was a cursed trade; that he knew many in it, and, with two exceptions, he never knew one but the devil got a hold of, and these two had to give up and run, or he would have gotten them also.' Sabbath desecration, profane swearing, drunkenness, uncleanness, unseemly strife, and such like sins, are much abated and decreased, not one instance for every five we had in previous years; while temperance, meekness, brotherly kindness, a holy reverence for the name and glory of God, have started into new life, and are putting forth new vigour. The Bible is the book of constant study. Many carry it about with them and read it by the way-side, or at intervals in their labour, and refer to it for the settlement of every disputed point. Two of our National School-houses have been enlarged, in order to make them capable of accommodating the prayer-meetings, and we have subscribed about £550 for a new church.

"It has been said that God employed lay agency as the instrumentality for introducing the revival; and some, assuming this as a fact, have attributed much, if not all, of this movement to the heated atmosphere and the exciting addresses and prayers of revival meetings. In opposition to all this, I can testify that on one evening, in three distinct localities, miles separated from one another, and by three distinct methods of operation, the religious awakening of 1859 manifested itself among us, and but one of these had any connexion at all with revival speakers or meetings; while weeks and months previous to this, before lay agency was heard of, either here or elsewhere, there were three instances of awakening as extraordinary, serious, and hopeful as any that have since been noticed that I am aware of. The history of these is interesting, but too tedious to relate.

"It has been said that lay agency has done more harm than good in the successful promotion of revival work. My experience is the very reverse. I have seen indisputable proof that the Lord greatly honoured and blessed the zealous self-

denying efforts of the Christian people. He touched their hearts, opened their mouths, and then rewarded their labours. Here they have been most useful auxiliaries to the ministry, and through their aid an amount of work has been overtaken which no half-dozen ministers could have performed. These young men deserve the highest praise, and I bear this testimony, that I have seen literally nothing of that overweening conceit and spiritual pride, so natural and so much feared by some good men.

“It was said the Church would be inundated by a very deluge of heresies, as the fruit of such promiscuous and uneducated exhortation. I know of no place where exhortation by uneducated men (but men with warm glowing hearts, who had received the truth in the love of it, who were fresh from the agonies of conviction, and in many cases from the throes of the new birth) was more encouraged and practised than here, and yet we have been troubled with no heresies, but are much more conversant with the Bible, much more orthodox and Calvinistic than ever we were.”

Now for a few facts :—

“On the 12th of July the Orangemen of the district asked me to preach them a sermon ; about four thousand assembled in the open air without beat of drum or any insignia of their order, and after engaging in religious exercises, returned peaceably to their homes, no drink and no disorder appearing among them. On the Broughshane June fair-day, a band of strolling players as usual made their appearance ; a prayer-meeting was immediately convened opposite their showy platform. The players had but two visitors in the persons of two Roman Catholic policemen. The business of the fair was summed up by a prayer-meeting of not less than five thousand people.

“I saw a young girl, in great distress about her soul, weeping bitterly ; her mother stood by and said, ‘Oh, dear, why do you take on so ?’ The girl threw the shawl from her shoulders, dug her long bony fingers into the flesh of her naked bosom, and cried out, with bated breath, ‘It’s sin, sin, sin, cursed sin, here. The mother, ‘Oh, no, you were always a good girl.’ ‘Mother,’ said

the girl, 'don't talk that way to me ; I'm tempted sorely enough to think I'm not so bad, but oh, I am bad, very bad ; oh, dear me, what a great sinner I am ; Lord Jesus, have mercy on a poor, wicked, guilty wretch.' A young woman was forbidden by her employer—a minister of the Church of England—to go to the prayer-meeting, but if she was very anxious she might go down the back way and listen to what was said, through the wall of the churchyard where the meeting was held. That night she was awakened, and found peace. Next day the minister rebuked her, saying, 'How's this? did I not command you not to go there?' She replied, 'Yes, sir ; but you said I might go down the back way, and God found me by the back way as well as if I had gone by the front way.'

"A lady remarked, that she thought the presence of the Lord was very near to her ; she almost felt as if God was in the air beside her. A man, at the close of one of our prayer-meetings, asked us to remember a poor stranger from Dungannon, who was in the midst of us, and anxious about his soul. Next night he came back and told us that he came to see the work of the Lord, and had found the Lord himself : 'and this,' said he, 'was the way I found Him : I went up to my own little room, and took my Bible, and then went down on my knees and prayed over what I had read, and then read again, and then again prayed, and this is what I said in my prayer : Thou art a great God, and I am a poor sinner ; I would come to Thee, but I have no offering to bring, no sacrifice to present, and Thou wilt not accept me without a sacrifice ; O Lord Jesus, Thou hast a sacrifice ; Thou hast offered Thyself a sacrifice ; oh, present Thyself before the Father for me, and take me by the hand and lead me to Him, and make peace between us by the blood of Thy cross. 'And then,' said he, 'I felt a movement in my soul, and the Saviour came and took me near, and I found there was peace between my Father and me ; and now I am so happy.'

"A young man was passing along the way one day, and heard voices on the other side of the dyke. He looked and listened ; three children were there, and one was in the exercise of prayer ; when one finished another began ; the third boy said he could

not pray, and when urged, burst into tears ; his two companions put his hands together, and said, ‘Pray, mon ; try it, if it be only the publican’s prayer ; say, God be merciful to me a sinner, and that will do.’ The boy repeated the words, when one of the others said, ‘There, now, may be that was the best prayer of the three.’

“A social tea-party met one night in a farmer’s house. His wife, a very zealous Christian, felt that one of the guests had no right feelings about his precious soul. Something said to her she must not let this man away without faithfully warning him to seek the Lord. She retired to her closet and inquired of God what He would have her to do, but no plan was suggested to her. There was family worship ; she felt the prayer was cold and not sufficiently pointed to warn her friend, about whom she was so suddenly interested. Just as they were all rising up from their knees, she could restrain her anxious feelings no longer, and, though contrary to her notions of female delicacy and duty, she burst forth in the most earnest and impassioned supplications, throwing out such warnings, and imploring such mercy for the careless, thoughtless ones of the number, as not only relieved her own breast of a burden, but sent a thrill to the heart of him for whom she felt so strongly.

“A poor man, after finding peace, said, ‘Yesterday I was a poor, lone, desolate, friendless creature, caring for no one, and no one caring for me, without father or mother, house or friend ; this day I am rich and happy, and would not exchange places with the Queen on the throne, for God is my Father, Christ Jesus is my Brother and Master, Heaven is my home, and all God’s people are my friends.’”

THE END.



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